

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### Chronicle

**The War.**—On the western front the week was marked by comparative quiet. Several raids, however, were made on the German trenches at Nieuport, and around Monchy-le-Preux in the Arras sector there was a series of intense artillery duels. In the Caurières Wood and in the Woivre a few local engagements developed into fighting of the severest character but resulted only in small gains to either side. It was officially announced by the United States War Department that some of the troops of General Pershing have taken over a sector formerly occupied by the French somewhere in Lorraine. Our army abroad is thus definitely stated to be in action on the firing line.

The event of the week is the change which took place on the Italian front. Abandoning their purely defensive tactics, the Italian troops attacked in force the enemy's position on the heights east of the Asiago Plateau, broke through at several points, captured in their first dash more than 1,500 prisoners and drove back by heavy artillery fire the reinforcements which the Austro-Germans were hurrying down the Nos and Campo Mulo valleys. The German report states that the Italian forces which attacked the positions in the Col del Rosso region, and between the Frenzella Valley and the Brenta were thrown back by the Austrians, though it admits the loss of some positions on Monte di Valbella. On the days following their first attack the Italians succeeded in consolidating the positions they had won. According to the Rome bulletin, they improved their lines west of the Frenzella Valley and advanced a little northeast of Col del Rosso. The gains thus made were substantial. To the prisoners already mentioned they added another thousand; they also captured a few heavy guns and large supplies of military stores. The Berlin report claims that the Austrians made several hundred prisoners.

For four and one-half hours the Secretary of War, Newton D. Baker, spoke before the Military Affairs Committee in justification of the work hitherto accomplished by the War Department, which he held had not been matched in the raising of any other army in history. He sympathized, he said, with the "tremendous

impatience of the American people to do great things greatly," the War Department had realized this impatience and had formed a gigantic war policy when the United States entered the conflict. Taking up one by one the various difficulties which had aroused hostile criticism, he answered each in turn. The first point was the alleged hospital neglect. He found the number of complaints relatively few and stated that in every instance they had been referred to the Inspector General of the army in order that instant corrective steps might be taken, or punishment inflicted where guilt had been incurred. In explaining the problems relative to the supply of ordnance he said that there had been great differences of opinion in selecting the rifles and there had necessarily been further delay in carrying out the minute specifications for the manufacture of the remodeled Enfield type. Hence it was some time before the troops could be fully armed. All this had been foreseen. In regard to the artillery, there were two theories, one favored by the English and the other by the French, and the choice could not be made blindly. The ablest men therefore were sent to France to confer upon the relative value of the various weapons. "But in the meantime we allowed no hindrance to be proposed in attempting to speed up the production of our practical types of weapons." Admitting the initial shortage in clothing, he said that the country could have waited until all preparations had been made, but he thought that the unwisdom of this would be obvious:

It is true that we have sacrificed something to get our men into the camps. Not all of them had rifles at first and not all of them had uniforms. If we had waited until the last button had been sewed on the last coat I'd have felt a crushing load of responsibility for not having had men in the field when the day came that they were wanted at the battle front.

He absolutely denied the statement that shoddy had been used in the manufacture of the uniforms. A small proportion is to be found in the overcoats and blankets only, where it tends rather to improve than impair the usefulness of the goods. Similar explanations were given in regard to the erection of camps and a description was offered of the manifold activities of our forces

Secretary Baker's  
Defense

in France. The most important item of information contained in the speech was that the War Department expects to have 500,000 men in France early in 1918, and that 1,500,000 men will be transported to France during the course of this year, if facilities can be procured for them. The outlook for ships he considered to be "not unpromising."

A strike of considerable magnitude, attended by some disturbances and rioting in various sections, has spread through many of the German centers of industry. At

#### *Revolt of Labor*

Essen, Lübeck, Dresden and Berlin the strike continued after work had been resumed in many of the other cities. No accurate figure of the number of strikers at any given time can be gathered from the reports. Earlier estimates spoke of 1,000,000 men, a later account dwindled down to 180,000. Neither the Socialists, as a party, nor any of the trade unions were willing to be sponsor for the strike. The Catholic trade unions and other most important non-Socialist unions are said to have opposed the movement. A "Council of Five Hundred" was appointed by the strikers to watch over their interests, but was dissolved by the military authorities. Many individual Socialists were conspicuous in the agitation, and the Socialist Deputy, Dittman, was placed under arrest and later charged with treason. Martial law was declared in seven of the Berlin factories and the workers ordered to return under threat of court martial. Various dispatches speak of arrests of strike leaders.

On November 23 of last year the publication of the secret documents in the Petrograd archives was begun by the Bolsheviki. Later the complete text was trans-

#### *The Secret Treaties*

lated into English and was published with exclusive rights in the New York *Evening Post*. The date of the first document precedes by a fortnight the entrance of Italy into the war. In return for her participation that country was promised the district of Trentino, the entire Southern Tyrol to the River Brenner, the city and suburbs of Trieste, Goritza, and Gradisca, all of Istria to the Quarnero, many islands specifically named, the province of Dalmatia with its limits defined, all the islands to the north and west of the Dalmatian shores, the Bay of Vailon and other territory, besides an equal share in the basin of the Mediterranean Sea, after the division of Turkey. Article XV, which concerns the Holy See, is thus worded:

France, England, and Russia obligate themselves to support Italy in her desire for non-admittance of the Holy See to any kind of diplomatic steps for the purpose of the conclusion of peace or the regulation of questions arising from the present war.

The second document contains the report of General Polivanoff. It describes the Rumanian policy in entering the war as an act of greed and implies equal double-dealing on the part of Russia. "The collapse of Ruman-

ia's plans as a Great Power is not particularly opposed to Russia's interests." In the documents that follow an offer of South Albania and later of territory in Asia Minor is made to Greece; Russia, France and Great Britain agree "with regard to future distribution of their zones of influence and territorial acquisition in Asiatic Turkey"; and the right of determining the western boundary of Germany is conceded to Great Britain and France in return for a free hand given to Russia to limit the eastern boundaries of Germany and Austria. "The question of forcing Germany out of Chinese markets is of great importance," the Russian Foreign Minister significantly writes to his Ambassador in Paris. Other documents define in detail the "demands and guarantees of territorial character" to be made by France, and enter into the question of Constantinople and the Straits. Finally we find that Russia herself plainly mistrusts the Allies and believes that she has sufficient evidence pointing to a betrayal on their part. This is founded upon "extensive conferences" held by "certain financiers of both the enemy lands" in Switzerland. Rumors of a basis of agreement are reported by the Russian Chargé d'Affaires at Berne, according to which the Central Powers are to be compensated at the expense of Russia. "For England," the latter writes, "the splitting up of Russia into several small States seems acceptable, all the more so because in the event of Russia being weakened England would secure a free hand in Asia." After the Russian revolution a "painful impression" was created on the Russians by the English, French and Italian Ambassadors who at once called upon the Provisional Government to urge the rehabilitation of the army. "I ask you," Tereschenko writes to the Russian Ambassador at Washington, "to communicate to Lansing in strict confidence, how highly the Provisional Government appreciates the abstention of the American Ambassador from participating in the aforementioned step." The remaining documents reflect the confusion then reigning in the country.

**France.**—Though Catholics have poured out their blood in heroic endeavor to save France, the wretched Government has left nothing undone to ruin the Church.

#### *The Government and the Church*

In the last number of the *Irish Ecclesiastical Record* Dr. James MacCaffrey of Maynooth speaks of this persecution as follows:

In spite of pressure from without and treachery from within the Government of France can still find time to carry on the war against the Church. The Ministry of War has issued another order for the observance of "religious neutrality" and the suppression of the "active clerical propaganda" at the Front, while the Chamber of Deputies and the Senate passed with acclamation a new law designed to secure that even the older clerical reservists will be put into the fighting line. To understand this recent development it is necessary to bear in mind that until the law of 1899 the clergy were exempt from military service; by the law of 1899 they were to be called upon merely to look after the

wounded, etc.; while by the laws of 1905 and 1914 they were placed on exactly the same footing as other conscripts. Hence, in the present campaign, the conscript priests belonging to the classes 1899-1905 were not legally bound to take their place in the fighting line as active combatants. But partly in order to discredit the services of the priests, over 2,000 of whom have already died for France, partly, also, to make sure that, as far as possible, the clergy would be wiped out as well as the seminarists, it was proposed by one M. Sixte-Quenin that the priests called up, even those liable between the years 1899 and 1905, should be treated as the other soldiers. The proposal was backed by the usual wild harangue against the privileges of the clergy and of the Church, and was passed by sweeping majorities in the Chamber and the Senate.

In making provision for the *Orphelins de la Guerre*, the children whose parents have been killed or incapacitated by the war, the Government refused to give any guarantee that these helpless ones should be reared in the Catholic Faith. The State is to be their guardian, but as the State is "neutral," they, too, must be reared as "neutrals." On the central council, which controls the whole scheme, the universities, the city and departmental Councils, the lay social organizations, etc., are to be represented, but the Church is denied representation; and, furthermore, as if to ensure that religious neutrality would be observed, the work is placed under the jurisdiction of the Ministry of Education and the local Prefects, both notoriously hostile to religion. All amendments framed to secure that at least the children of parents who had taken care to have them baptized should be reared as Catholics were rejected, so that, as M. Piou points out, the orphan without parents would be almost forced into unbelief. "The war," he said, "has made him an orphan; the State makes him a free-thinker. (For him) neither family nor religion; that is the price the children are to pay for the heroism of their fathers."

On the other hand, M. Lazare Weiller, a free-thinker, makes the *Journal des Débats* the medium for a plea for the re-establishment of diplomatic relations between France and the Vatican, claiming that such an agreement is absolutely necessary.

In reality the problem is political, and nothing but political. It results from the real conditions of our foreign relations, from the rights and duties assigned to us in the world, from our secular traditions, and from our future destinies. It is thus it has been understood by many Republicans, and even by some of the most distinguished members of the Socialist party. It should not be forgotten that in the first article penned by M. Albert Thomas in the *Information*, after that eminent Socialist resigned power, he expressed astonishment that the French Government had not replied to the Peace Note of Benedict XV. . . . I may add that, though I am not a Freemason, I have received, without surprise, the adhesion of many eminent French Freemasons to the idea of re-establishing diplomatic relations with the Holy See. And now comes the deliverance of Jerusalem by the Entente Allies' troops. That gives renewed actuality to the problem of our protectorate over the Christians in the East, and of our traditions in Syria. No one denies the difficulties, nor can dream of solving them without the action of the Holy See. Nor can anyone think that in such a matter we could abandon to any one, even were he a friend, the defense of our rights.

The writer even expresses the hope that since M. Clemenceau is possessed of practically dictatorial powers, he will at once ask the present Chamber to effect the resumption of the desired relations.

**Mexico.**—In a recent issue of the *American Freemason* there is an article by W. M. Seamon, which contains these passages of interest to all who have the welfare of unhappy Mexico at heart:

*Carranza and  
Mexico City*

In Mexico City there is now a complete paralysis of business. In addition, and because of neglected sanitary conditions, there is much disease, typhus fever and pneumonia being especially prevalent. Business men are, in consequence, very despondent, and anxious to get away. For seven years the resources of the country have been wasted. Public improvements have been destroyed, and repairs have not been kept up. Now the evil harvest of all the neglect and destruction must be reaped. This will be the worst year that Mexico has had of all the bad years just passed, and I can only hope that there will be no others still worse in the future.

The strongest government in the country, that of Carranza, is impotent, disorganized and inefficient. Many believe that if Carranza can secure a loan of \$200,000,000 in the United States he will be able to hold things down. There are others who hold that the lack of money keeps Mexico comparatively quiet; that such a large amount of money in the treasury would at once bring about a new revolution to get possession of it.

The *New York Sun* goes even further. On January 29 it printed the first part of the report of a "trained observer," who had been sent into Mexico with "instructions to be impartial and unbiased" and to depict the situation as it is. The country is in a state of chaos and is starving and bleeding to death. Carranza, who has failed miserably, left Mexico City Christmas Day for Queretaro, and it is freely predicted that he will not return. Despite the fact that taxes have increased tenfold, the treasury is empty, nobody is receiving pay for services rendered and brigandage obtains throughout the country:

Down through the rank and file of the army looting prevails, but when too excessively carried on it provokes the complaints of the citizens and hurts the First Chief's popularity, at the same time stirring the victims to retaliation, with the result that the country is full of brigandage, under revolutionary chieftains owing no allegiance to Carranza, under avowed bandit leaders, and under Carranza's own officers, who are often the most rapacious of all.

Mexico City is full of starving Indians, insufficiently clad and with no shelter to betake themselves to at night to escape the icy winds that sweep down from the encircling snow-clad mountains. When the sun goes down they huddle together for mutual warmth on recessed doorsteps, passing the bitter night in a physical state that must somewhat approach that of the hibernating bear, for in the morning they crawl into the sunny spaces and slowly thaw into life again, when they get up and resume their pathetic quest for food. They mutely appeal with outstretched hand and wistful, doglike eyes to the passerby, and there are legions of them. . . . At every station through which the trains pass you see them mute and sad-eyed through all the country between Mexico City and Monterey and Queretaro, San Luis Potosi, Saltillo. They are gaunt and almost naked. These are the great producing class, and unless they are fed and fed soon they will perish.

The food supply is appallingly scant. In warehouses in Mexico City there is perhaps a three months' supply of flour for that portion of the population, some twenty per cent, using white bread, but for the rest of the people accustomed to subsist on corn, beans, etc., there is an absolute dearth at the present moment. To such an extent have the city's cats been sacrificed for

food that the common mouser is eagerly purchased by merchants and warehouse men for five pesos, while a half-grown kitten sells for three pesos. Sugar retails for thirty-five cents a pound and flour for thirty cents.

Regardless of the shortage of food and the millions of starving Indians they are still permitting the shipment of foodstuffs from Vera Cruz. The Ward liner *Esperanza* last week loaded two carloads of garbanzos (Mexico peas) for Havana.

Mexico City wears an awful aspect, the awfulness accentuated by the contrasts between the dark, filthy patios in which the starving peons huddle and the palaces builded by the Cientificos of the Diaz regime, where the Carranzista generals now hold obscene orgy. Carranza himself has chosen the magnificent house at 95 Pateo de la Reforma as his private residence. Each general has his own picked troops to guard his residence and a military band to entertain him. Night life in Mexico is not, however, the gay life led in other Latin-American capitals. It's too cold, for one thing, and robbery is too rampant. . . . One popular and easy form of robbery is to hire an automobile to be driven to an address in some lonely neighborhood, sandbag the driver and take whatever he has on his person. This simple procedure is also worked the other way round, the driver taking his fare to an auspicious place and sandbagging him. . . .

The writer then pays his respects to the I. W. W. on which he puts the blame for Mexico's sad plight, adding that "it was through this organization that the men chosen in the last elections climbed to power." In future issues of AMERICA more will be said on this subject.

**Russia.**—The forcibly dissolved Constituent Assembly has been succeeded by the Congress of the Councils of Soldiers' and Workmen's Deputies of All Russia which assembled in the Tauride Palace, Petrograd, on January 24, and was attended by 625 workmen and soldiers.

The chairman asked the Congress to decide at once whether the Russian Government was to be one of all classes or a dictatorship by the proletariat. After settling that, the Congress could discuss the question of war or peace. The chairman requested the Congress to ratify the decree of the Council of Soldiers' and Workmen's Delegates giving the proletariat all power and to approve the acts of the Government Commissaries.

The Congress has refused to negotiate with the Ukrainian Rada, and states that nothing remains but a relentless struggle until the bourgeois control of the Ukraine is brought to an end. Foreign Minister Trotzky announced on January 27 that the Bolsheviks had completely broken with the Rumanians also. A dispatch read:

(1) All diplomatic relations with Rumania are broken off. The Rumanian Legation and all agents of the Rumanian Government are to be sent abroad by the shortest route. (2) The Rumanian gold fund deposited in Moscow is declared inaccessible to the Rumanian oligarchy. The Soviet Government assumes responsibility for this fund and undertakes to hand it over to the Rumanian people. (3) The former commander of the Rumanian front, General Stcherbatcheff, who has revolted against the people, is declared an enemy of the people and an outlaw.

On January 31 an official statement announced that

the new Workmen's and Peasants' Red Army will serve to support the coming social revolution in Europe, and a decree establishing an "All-Russian Collegium" for organizing the army in question was published and 20,000,000 rubles were devoted to the purpose. The All-Russia Congress has adopted a constitution for a "Russian Socialistic Soviet Republic" to consist of a voluntary union of the nations of Russia of which the highest authority shall be the All-Russian Workmen's and Soldiers' Congress which will meet not less often than every three months, the power in the interims resting with the Executive Committee. The government of the federation which will consist of a council of national commissioners, may be elected or deposed either by the Congress or the Committee. Local affairs are to be in the hands of local soviets, but the higher soviets will have power to control the lower.

The Bolsheviks have taken a hand in the affairs of Finland. The Red Guard, assisted by the Finnish Socialists, were reported, on January 31, to be in control of Helsingfors, but the Government troops succeeded in blocking any further movements of troops from

#### *Revolution in Finland*

Russia. When the Finnish Minister at Petrograd protested against Russia's interference, he was told by the Workmen's and Soldiers' Delegates that "Russia's Government, true to its principles, is in duty bound to support the proletariat in Finland in its battle against the Finnish bourgeoisie." Russian warships commanded the Finnish capital where murder, plunder and general anarchy were common, while Government troops control the northern part of the country, but the Red Guard and their adherents dominate the south. On February 3 the situation in Helsingfors was reported to be growing worse.

Ensign Krylenko, the Bolshevik Commander-in-Chief, in a speech delivered at a meeting of soldiers, stated that in his opinion the recent murder, in their sick beds, of two members of Kerensky's Cabinet, is "a blot on the revolution." He considered the present movement in Russia "more dangerous to the propertied classes than any other revolution." The Allies, he continued, are willing to pay the Bolsheviks to go on with the revolution. "But we shall not be cannon-fodder so that the allied Imperialists may celebrate a victory. We are against the whole world and we shall fight for the revolution and for the revolution alone."

#### *Krylenko's Utterances*

The Chief-of-Staff on the Russian front has sent to Ensign Krylenko a gloomy picture of the army's condition. The maintenance of discipline is reported to be impossible, many forts at the front are entirely open; in some places there are only 240 infantrymen to a mile, fortified places have been destroyed and economic problems are pressing. Food is so scarce in Russia that a great famine is said to be impending, and epidemics due to malnutrition are spreading.

## The "Bone-Dry Law" and the Mass

PAUL L. BLAKELY, S.J.

WHEN Mrs. Bill Sykes comes trembling into the Domestic Relations Court you feel that the only forces capable of dealing with the case are the late Mrs. Carrie Nation, William J. Bryan, and whoever it was that founded the Manicheans. For Mrs. Bill displays a black eye, not the work of nature, and accustomed to the slings of outrageous fortune, is intimidated, poor creature, even by the Hooverized splendor of so kindly a tribunal as the Domestic Relations. She admits everything. Little Bill is not at school. Rosie, supposed to be working in a box-factory, is beginning to "run around" in a way that portends disaster. The younger children lack proper food and clothing. She loves them, but they, too, are getting beyond her control. She can't be at home very much, because she scrubs floors in a down-town office-building. She is not sure she is a proper guardian. It is hopeless to appeal to Bill, Senior. He has been tried by the fires of probation, and was consumed utterly at the first application of the purifying flame. Wouldn't it be better to find a home for at least the younger children? And Mrs. Bill goes back in tears to a home in which the music of noisy children has been stilled.

You know the story. Bill, Senior, is a longshoreman, with good wages when he works. The tenses of that last sentence had better be changed to the preterite. Bill's quondam avocation required limbs fairly steady, and an intellect also fairly steady, if not necessarily Aristotelian. But Bill is steady only in his support of the liquor trade, and the unclean things that too often go with it. The low saloon gets most of his money, and as a gracious return, deprives him of his job and his morals, sets the feet of his growing children on the easy path to perdition, disperses his family, breaks his wife's heart, and possibly some of her features, and in the end, generously provides him with a grave in Potter's field or the plot adjoining a penitentiary. It does you credit that you leave the Domestic Relations Court with a fixed bias in favor of a law, providing boiling in oil as the minimum penalty for all liquor dealers. For you know that Bill, transposed to many keys, exists in all grades of society. When jolly good fellows get together, whether in the Ritz-Carlton or Tom and Jerry's down near the docks, some one must drink bitter tears. Because the cannikins clink, the police must herd the weary wanderers of the streets into the Night Court, and anxious Commissioners of Charities must plan to stretch depleted appropriations into new channels for the care of dependent children and hospital cases. You have seen all this before, and you know that the bitterest indictment of the evils that follow, with easy disgrace, man's

fondness for alcoholic liquors, falls so short of the reality, that it sounds like a panegyric of St. Agnes. In the anger of the moment, you swear a mighty oath that you will use your undoubted influence to secure some copper-riveted "bone-dry law" from the next legislature.

If you live in Oklahoma, you were one of thousands who did that precise thing. Now, having got your law, if you are a Catholic, you are witnessing the phantasmagoria, said to parade before the ultra-bibulous on the morning after. But out of the welter emerges one clear idea, and it is this: *The Oklahoma legislation, and all legislation modeled upon it, will, if enforced, put an end to the Holy Sacrifice of the Mass.*

And it is the Mass that matters, now as never before. Now more than ever do we, mourners in a stricken world, need that daily immolation of Jesus Christ, the daily breaking of the Bread of Life, those pierced Hands pleading pardon for your sins and mine, and the great cry that gives hope to hearts that sin and hearts that mourn, "Father, forgive them." But if we are to safeguard the Holy Sacrifice, it is imperative that the proper guarantee be inserted in the *local or State law*. If this guarantee is not clearly, specifically secured, we shall be confronted with the expensive and racking necessity of carrying an appeal through a series of courts, perhaps to meet failure in the end. Our attention must center upon local legislation, for the prohibition "agitation" is, properly speaking, a matter to be decided by the several States, not by the Federal Government, and the probable results of any appeal to the courts are clearly foreshadowed in several recent Federal decisions. Within the last year, certain questions affecting the right of the State to restrict or abolish the liquor traffic have come before the Supreme Court of the United States, and in all instances, the right of the State has been affirmed. Early in 1917, the Webb-Kenyon law, attacked on the ground that it gave the State an unconstitutional power over interstate commerce, was sustained, and the effect of this decision is to prevent the importation of liquor into any State, except in conformity with the laws of the said State. No doubt in this, as in all other contingencies, the "rule of reason" is applicable, but as it affects the liquor traffic, that rule is narrow. Thus on December 10, 1917, in *Clark Distillery Co. vs. Western Ry. of Maryland*, the constitutionality of this law was again affirmed. "Its purpose," said the Court, "was to prevent the immunity-character of interstate commerce from being used to permit the receipt of liquor through such commerce, in States, contrary to their laws, and thus in

effect, afford a means by subterfuge and indirection to set such laws at naught." The bearing of this decision is plain. When a State enacts legislation forbidding the manufacture, sale, importation, or retention of alcoholic liquors, *the Supreme Court of the United States will uphold that legislation.* Will an exception be made in favor of a particular religious body, believing wine essential to a religious rite? It is surely the summation of imprudence to look for such an exception.

Probably the Clark case was one of "the numerous decisions upholding prohibition legislation" (U. S. Supreme Court, in *Crane vs. State of Idaho*) which Judge Clark had in mind when on December 24, 1917, he ruled that, according to the Oklahoma statute, wine might not be brought into the State "*even for sacramental purposes.*" (AMERICA, Vol. XVIII, p. 323). It will be remembered that when this law was proposed, and finally passed by the legislature, assurances were given that in no case would it be used against the Mass. But it has been used against the Mass, and there can be no doubt whatever that, sooner or later, every similar "bone-dry law" will be invoked to make the celebration of the Holy Sacrifice, difficult, or altogether impossible. The situation in Oklahoma is thus detailed in a personal letter to me from the Reverend Urban de Hasque, D.D., Chancellor of the Diocese.

I am absolutely convinced of the correctness of your statements [AMERICA, Vol. XVIII, p. 303, p. 323] on the difficulty of upholding any claim to the possession, importation and use of wine for sacramental purposes, under Federal or State Constitutions, and through judicial authority, when the prohibition law, like the "bone-dry law" of Oklahoma, does not make specific exception of wine for sacramental purposes. I listened most attentively to all the arguments advanced in the case which I inaugurated in the District Court, to protect in the name of "religious liberty," the right to secure and retain wine for the Holy Sacrifice. I have been forced to the conclusion that so long as Congress or the State enacts no law *directly* antagonizing the Faith, or thwarting the practice of religion, no constitution has been violated. The judge who rendered the decision and the eminent counsel who defended the Santa Fe Railroad, were not, as has been insinuated by those who hold an exaggerated and unenlightened belief in "religious liberty guaranteed by the Constitution," actuated by any prejudice against the Catholic Church. Furthermore, the attorneys who appeared in my behalf were not incapable or inexperienced lawyers, but learned and erudite members of the Oklahoma Bar, and exemplary Catholics.

An appeal has been taken from the decision of the District Court, to the Supreme Court of Oklahoma, and on January 15, announcement was made that the cause of *Urban de Hasque vs. A. T. and S. F. Railway Co.* had "been advanced and set for hearing before the Supreme Court at the April term thereof."

Your advice to secure the insertion into State prohibition measures, "before their approval by the respective legislatures, of a clause which specifically authorizes the use of wine for sacramental purposes," is excellent. But when such a clause is refused insertion by the prohibition leaders who fathered the law, and an amendment to the same effect is voted down by the legislature, as was the case in Oklahoma, the only possible recourse is to the courts.

I took that recourse. The result is that the court has decided that a strict prohibition law, inhibiting the possession and use

of all wines, no matter for what purpose, is declared, in this first decision, constitutional. It is now left for the Supreme Court of Oklahoma to rule whether or not the police power of a State is so absolute, as not to be restricted by the fundamental principle of liberty in religious belief and practice, and whether or not a citizen who worships God according to the dictates of his conscience and the belief and practice of the Church, shall be forced to become a criminal in the eyes of the law, as long as he remains steadfast in his belief and practice.

Whatever succeeding judicial rulings may establish, the following paragraph is recommended to the consideration of all Americans, and especially to the prayerful meditations of a certain body of Catholics who, it would seem, scruple to place no impediment in the way of the Holy Sacrifice, provided that with the impediment, a "bone-dry law" is secured:

*Meanwhile the priests of the diocese of Oklahoma are violating the law of the State by the mere fact that they have wine for sacramental purposes in their possession. Daily do we see our limited supply grow less, and we have hardly any means of replenishing it. We can now only pray, and work for the enactment of an amendment, but the legislature will not convene until January, 1919.*

While writing these lines, I received a letter from the head of the department of philosophy in a prominent Catholic university. I quote the concluding paragraph:

Father A. has been commissioned chaplain, and is now in camp. Shortly after joining his regiment, he wrote that *he had not been able to offer the Holy Sacrifice. Why? He had brought no wine with him, and the camp is in a "bone-dry" State!* Whether he has since been able to disregard this fanatical regulation, by importing altar wine, I cannot say. But I know Father A., and I know that no prohibition law will long stand between him and the Holy Sacrifice. Still the difficulties in his way are very great.

Does this mean that our Catholic soldiers are to be deprived of Mass and Holy Communion in any camp located in a "bone-dry" State? If it does, the outrage should be referred at once to the Secretary of War. Certainly, the Secretary can not change the State law. Possibly, however, he can change the location of the camp.

It is all very well to weep over Mrs. Bill Sykes' black eye, and Rosie wandering into devious paths. But if the Mass goes, their kind will be multiplied a thousandfold. It is the Mass that matters, and the Sacraments. Compared with their power to uplift and ennoble the individual and to leaven the social body, a thousand volumes of sumptuary laws are as nothing.

Several correspondents have hinted and suggested appeals to the Fourteenth Amendment. What that famous Amendment may or may not admit, is beyond the power of man to conceive. But it is an ill policy to lock the door after the Ford has been abstracted. Furthermore, as I hope to show in a succeeding paper, that Amendment has already been invoked against another "bone-dry law." The result was as might have been expected. On December 10, 1917, the Supreme Court of the United States ruled that there was no conflict between the Idaho "bone-dry law" and the Fourteenth Amendment.

## A Place of Peace

MICHAEL WILLIAMS

“THE details all satisfactorily arranged, I left New York on an early morning train, and reached the Benedictine priory in less than an hour and a half, the last ten miles from the station being done by motor. It was possible for me to remain, on this occasion, for the week end only; moreover, the newness of it all, at least to me; the profound character of the impressions received, and a lack of more than a superficial knowledge of this newest of religious works in our country will explain, I trust, the somewhat fragmentary, and really inadequate account of my visit which I am now sending to you. But later on, I shall write again. For I shall go there for a longer stay; I hope I shall often go; for I have tasted a draught of that which all our souls are thirsting after; I have tasted peace; I have gone apart from the world for a brief, too brief, interlude, and found an oasis, where by the wells of living water, and under the palms of silence and solitude, I have refreshed myself, and strengthened myself, for the next stage of my journey in life.

Well! I am afraid all this sounds rather fantastic; and it is not fantasy but a very muscular reality; so let me drop my metaphors, and tell you what has happened. As you know, for the subject has often been discussed by us, for years I have been one of many men living a busy life who felt the need for what I may term, I hope, without irreverence, a spiritual vacation now and then. By this, however, I do not mean a dropping of religious duties, an escape from religious interests. On the contrary, I mean a nearer approach to religious reality, a more intimate and concentrated study of religion, only, done in a way, and in a place, that would rest and refresh the spirit, console and soothe the soul. Ever since I entered the Catholic Church, I have made it a yearly custom to make a retreat with the Jesuit Fathers, and under their direction strengthen myself with the “Exercises of St. Ignatius,” as they are so skilfully adapted to the limited time and the rather limited spiritual vigor of laymen. For we laymen do lack religious energy, religious zeal, even more than time. Ah, if we did not, the Church would count for more than she does today in our country. The lay-retreat movement increases year by year, and we must each and every one of us strive to spread it ever wider and wider, and ever deeper, among our men and women, yes, and among our children, too. But, there are many mansions in our Father’s blessed house, the Church, and many forms of service, and multiform types of character. Therefore, there can be no end, practically, to the legitimate ways in which Mother Church may teach and guide her children, and, as I have said above, there has been a wide-spread longing among Catholics in the United States for what has now been given them, namely, a Benedictine foundation,

devoted primarily to the exemplification of the liturgical worship of the Church, and the development of its artistic beauty, and to its spirit of peace: a place, too, above all, where laymen may go into retreat without the necessity of following formal exercises; a place of spiritual balm, and restful, though guided, meditation. A sort of spiritual sanatorium, you might say; for priests, too, as well as laymen; a place of healing, of withdrawal from the rush and bruising conflict of the world.

Such is the Benedictine priory, which for some years past, now, has been so beneficially doing its serene and consoling mission. I should need to write a whole book to describe its beauty and its peace. Situated near New York, yet withdrawn from all suggestions of the city, in the midst of many acres of woodland and lake and hilly grounds, slowly but surely its picturesque buildings are arising around the first small settlement. Great architects are aiding to create its form; celebrated artists are gladly cooperating in the decoration of its inspiring church, in which—oh, the joy of it all!—I have heard what my soul has been longing for all these years: the true music of Mother Church, the plain chant. There the High Mass and the Divine Office are sung daily, and it was wonderful to be one of the group of laymen present, among whom there were several businessmen, a doctor or two, a lawyer, and numbers of priests, a very influential journalist—a non-Catholic by the way, one who used to be a convinced enemy of the Faith—all of whom were absorbing the powerful and elevating influences which radiate from the Church in her beauty, even as they come from the Church in her other aspects. But the chief thing here is summed up in the great word of this ancient Order: *Pax*. It is a place of peace; not a quiescent and passive rejection of life, but a powerful though placid mastering of its problems; in the spirit of true peace, that peace which our Blessed Lord brought to us all.”

“So, let me tell you how—” But, no, I cannot keep up the little subterfuge; it makes me too envious of the writer who by and by, and very soon, I trust, will in all reality write like this, or, at any rate, on this subject; for, alas, as yet the Benedictine priory thus described exists only as a project. Let me add at once, however, that the project is well under way. More than \$10,000 have already been subscribed by interested American Catholics to the fund which Dom Leonard Sargent, O.S.B., an American Benedictine monk, trained at Downside Abbey, in England, is now collecting. Sites for the foundation have been examined, and other active forms of promotion are going forward. Himself a convert from the Protestant Episcopal Church, Dom Sargent has made it the work of his life to bring about in his native land a foundation of the Benedictine Order which

shall not in any way conflict with the excellent work of the several Benedictine communities already existing here, which direct their energies to that which, after all, especially today, is more practically necessary, that is, the active apostolate. But Dom Leonard well knows that the country requires the influence and the powerful assistance of the contemplative life. So, blessed by the sanction of Pope Benedict, and the hearty cooperation of his English superiors, he is now actively at work. In a letter to me, he says:

In your article I shall be grateful if you can make it clear why we are at the work now. After the war there will be much to do in spiritual contributions to the readjustment of life, and a Benedictine house can surely do its part in this. Cardinal Gasquet said once that when the struggle had brought peace many would be turning to the spiritual and away from the merely material values of life. And we have had for fourteen centuries an offering of *Pax* to the world-weary people of all times.

In order to secure wide-spread cooperation in the work, an "Association of the Clients of St. Benedict" was formed by Dom Leonard Sargent (Newman School, Hackensack, N. J.) on the feast of the Nativity of the Blessed Virgin Mary, September 8, 1914, and placed under the patronage of Our Lady and St. Benedict. The Association's objects are: (1) To ensure the united prayers and the good works of those interested in the establishment in America of a Benedictine house, a subject-priory of Downside Abbey (England), until conditions shall warrant its separate existence; (2) to foster in the members of the Association a knowledge of Benedictine history and traditions, and an esteem for the liturgical worship of the Church. The requirements for membership are: (1) A memento at Mass, or any daily prayer, for the purposes of the Association; (2) the medal of St. Benedict to be worn; (3) the payment, upon admission only, of a membership fee of one dollar.

It is hoped that the clients may also be able to render some voluntary assistance to the proposed foundation. A Mass is offered each month, and a memento made daily on behalf of the Association and its members. When the Community is formally established, the Association will be erected into a proper Confraternity of St. Benedict.

## The Reign of Law

DANIEL A. LORD, S.J.

**M**AN is at once the master and the anomaly of the world. Beneath him, the Creator has subjected all things, so that either by their very nature they minister to his needs, or he, by the force of his God-given intellect and will, can bend them to his service. On the soft pelt of the man-eating tiger, stretched now before his domestic hearth, his children tumble and play. The wind that can uproot whole forests becomes for him hewer of wood and drawer of water. Fire and flood, the swaying grain, the mettlesome horse, gold and the forces of steam and light-

ning serve him as no slave ever served a king in Babylon. The order of the universe all verges upward toward man, and on the pinnacle of the universe he stands, the world's greatest anomaly.

For in the midst of unchanging order he alone is free. All else must yield a blind obedience; he can lift his head against the world's Designer and cry a proud defiance. And he who is the appointed master of the world's order is also he who most often sets that very order at naught, putting chaos where without him order reigned. That is the mystery of man's free will.

Yet it is perfectly absurd to talk and act, as many modern philosophers talk and even act, as if, in the midst of this universal order, man, the most perfect of visible beings, were himself without any order whatsoever. It is ridiculous to suppose that the intellect, which set a course to the stars and implanted an unchanging law in a scarcely visible seed, left man as the one lawless creature in a law-bound world. God is not a wise director but a fool of fools if He has left man free to scatter his talents, to squander his powers of intellect and will, to ride heedlessly over his fellow-men, spreading along his path ruin of souls and death of bodies. God could not make it right for man, His supremest visible creature, to thwart the order of the world. He has given him an intellect and will, but He could not give him leave to become inferior to the brutes, by the very faculties which raise him above them. For a beast is bestial by force of his nature; a man becomes bestial in spite of his.

On the contrary, our own experience and the history of mankind proves that there is a law implanted in our natures which binds us to a definite course of action and forces us to avoid the contrary course. It is perfectly true that we have also a free will, and consequently the law does not coerce us as it coerces the horse and the ox and the rose and the comet by a blind, physical force which cannot be resisted. It is a law which is in accord with our free wills, which, leaving us physically free to act for or against the law, obliges us to choose with the law and not against it, if we would act in accord with our human nature. There precisely is the anomaly: the law of our nature has been made to depend on our free will. We can live according to the law and thus attain the fullness of our manhood; or we can set the law at defiance and deliberately ruin all that is best within us. This is at once the glory and the peril of our freedom.

Natural law has an unpleasant ring in certain philosophical quarters. Law implies restraint, obligation, both of which words are sadly in disfavor. The revolutions which swept away first much of canon law and then more of civil law have been aiming at natural law as well. But though we can destroy the laws of the land by pitching them, as they are doing in Russia, into a bonfire, the only way we can destroy the natural law is by rooting out the human intellect. The natural law is expressed so clearly and forcefully in every rational being that, even though he may run, he must read. From the dawn of reason

we are conscious of its mandates, and we can read in the eyes of others—the frank, pure eyes of the nun not less than the brutal, shifting eyes of the roué—that they too have felt its binding power.

Among the first judgments of which we are conscious is: This action is right; this action is wrong. Blurred and hazy at first, we find such judgments growing clearer and more definite with advancing years, and extending their scope to include a range of actions which hitherto had not touched our lives. Independently of any outside suggestion, frequently in the face of systematic training, men recognize with more or less clarity the difference between actions which are good and those which are bad. We need no instructors to tell us that murder and lying and the fleshly sins are wrong, and all the professors in the college of crime with Bill Sykes for their chancellor could never convince our reason that they are right.

Almost simultaneously with these judgments comes a second group which imperiously and without appeal bids us do the good and avoid the evil. No one rests satisfied with the purely impersonal, objective opinion that striking one's mother is a grave wrong. Immediately he feels within himself a peremptory mandate: You shall not raise your hand against your mother. Who does not recall with shrinking the first time he shut his ears resolutely to some exasperating command and ran heedlessly into a course of action against which every fiber of his better nature was struggling in vain rebellion?

And then came the rush of condemnation which follows on every wrong, the bitter, relentless, accusing judgment: You should not have acted thus! We have all felt in a greater or less degree the remorse that made Macbeth see murdered men where others saw but empty thrones, and caused his wife to wander in her sleep, washing away a stain which water left as fresh as ever.

Here is law expressed more clearly than if it were written like the Roman Law on brazen tablets or like the law of the Hebrews on tables of stone. We have only to glance at the literature of the nations or to read their written codes of law, to discover that no matter how much men and nations may differ in their culture or in the religion which they follow, in the more general precepts of the natural law there is not only identity of thought but almost identity of expression.

These commands of which we are all conscious are not in any sense mere directions suggesting the most profitable course of action. They are real laws whose binding force we feel even when we struggle hardest against them. A business man finds himself so placed that by a single dishonest act, which no one can possibly discover, he will make a fortune for himself and for those he loves best; whereas honesty will in this case mean inevitable ruin. Still, he has no choice; the law is absolute; though disaster fling him and his family into irretrievable poverty, though he see his family starving before his eyes, he must take the course which his reason knows to be honest. And should he choose the dishonest act, not the clinking

of gold across his counters, nor the healthy laughter of his carefully tutored children, nor the adulation of an adoring wife can drown the voice within him which condemns his dishonest course.

Put in one pan of the balance fortune, honor, life itself, and in the other a mandate of the natural law, and the mandate must prevail. For her child the mother sacrifices health, her own pleasures, and the thousand luxuries which a woman's heart craves, because the natural law makes her duty to her child a paramount obligation. A soldier captured in battle receives from the enemy a choice: treason to his country followed by honors and wealth with a grateful foe, or a line of glistening rifles at dawn. He has no choice, if he follow the command of natural law, but the blinding handkerchief, the sharp order, and a grave in quicklime.

All men acknowledge this; our literature teems with the praise of men who, rather than violate the natural law, choose a death with torture. Even the pagan could not but admire the martyr who, when an almost casual gesture, the flinging of a bit of incense into a brazier, would have meant life, chose rather to become a living torch in the gardens of the Cæsar. And we stand in awe over the mangled body of the maiden who, to preserve her chastity, plunged down a cliff to certain death.

Here is a law which no mere man, least of all one's own self, could have implanted in the human soul. By what right can any man oblige me to lay down my life rather than transgress his precept? And it is ridiculous to suppose that such a law is self-imposed, for after all, my first instinct is the instinct of self-preservation, an instinct which the law in a thousand cases obliges me to conquer. What relative proportion is there between a short lie and my life? Yet something within me commands me to die rather than utter that lie. Indeed, the simplest human law is inconceivable unless there were first a law in my nature obliging me to obey rightfully constituted authority?

This is a law which is beyond all possibility of human repeal. Man can tomorrow blot out the laws he made today; but when any written law contradicts the natural law, our whole instinct rises in rebellion, and we refuse to obey. One may ignore it or rebel against it; but one cannot repeal the natural law nor blot it from his heart.

Such a law, so weighty in its commands, so binding that I am obliged to sacrifice in its observance all that I naturally cling to, would be utterly impossible were there not some Being beyond and above me who has a right to force me to obey His will. The same Deity which set the wonderful order in the oak and the swallow and the whirling planet set too an order in my soul. But there is this difference: neither oak nor swallow nor planet can do other than obey, blindly and by a physical coercion, the law of its nature; the Deity has left me free to obey or resist the law as I choose. But whether I obey or resist, one fact I cannot escape: the natural law is for me the imperial voice of God.

## "Protect Our Womanhood"

GEORGE D. BULL, S.J.

"**P**ROTECT Our Womanhood" is the slogan a newspaper is using to cry down the over-quick employment of women to replace men. And certainly sound reason seems to support the cause; for broken health, and shortened lives are the results in many cases of trying to make the delicate frame and organism of woman substitute for the hardy muscles of man.

The slogan might justly be given a broader application, the movement it heralds, a wider scope; for if signs can be read aright woman needs protection not from physical ills alone, but from other evils threatening subtly to take from her what she and the world can afford to lose far less than her health, her longevity or even her life itself.

That such evils exist no one, I think, who has watched the gradual popularizing of crude ideals of womanhood, can deny. Day by day certain phenomena have become increasingly common; and though diverse in many ways, they are at one in that implicitly or explicitly, by precept or by concrete example, they preach the advent of the "new woman."

In magazines we stumble upon such phrases as the "proprietary theory of marriage" and marvel perhaps that Christian monogamy, not the Turk's conception is meant: staid writers make such distinctions as "mating and parenthood," or champion "the cause of the unmarried mother"; the novel, the moving-picture, the stage hold up for admiration and imitation heroines in whom feminine gentleness and modesty, virtues too old and worn, have yielded to the supreme virtue of "self-expression."

Now if anyone set himself the task of tracing this ramified and unnatural attention to woman, his experience would, we imagine, have been something like this: He would see in the philosophical journal, the ethical review, or wherever else, a theory advanced or a doctrine propounded as the basic reasons for the new woman's being. In some papers he would come upon the conviction that a change in woman's status is at hand. Mr. Vance Thompson would tell him, for instance: "The light you see along the horizon is the dawning of the woman's age," the "androcentric world is changing for good and all." He would be pained to learn perhaps, from another writer, that "The saintly self-sacrificing woman whom our ancestors praised had her place in a certain organic conception of society, the conception of ordered hierarchies which dominated the Middle Ages"; that she belongs to the same order of ideas as the faithful servant, the loyal subject, the or-

thodox son of the Church but that "This whole order of ideas has vanished from the civilized world."

In other articles he would find some special phases of the subject isolated and weighed. Now it would be the economic aspect, and the modern woman's humiliating (*sic*) dependence upon man; now it would be the meaning of the movement for woman, the individual, set out in such phrases as "career impulse," "living her own life," "due self-expression."

Finally in increasing wonderment at the ramifications of the movement, the detail and thoroughness with which successive phases had been touched, our rash investigator would come upon the sexual aspect of feminism and incidentally upon the phase dearest to the heart of writers most revolutionary in character. He would learn that the whole theory of sex has thus far been wrong or at any rate is now outworn. He would be told that "Only a small section of the public genuinely believed that sex relations outside marriage are wicked"; that "There are large sections in which no social penalty is inflicted" for sexual sin; and, that "There is a very rapidly increasing number of women who do not believe the conventional code." He would find frankly written as the problem in this field, "The task of building up an idea of sex that is consistent with the facts and yet leaves a universe in which woman can live comfortably, escaping from her own barren chastity while avoiding man's meaningless license, creating a *new appreciation and expression of the most fundamental human instinct*."

Other writers tell how the woman movement is to modify the family for "We cannot expect to have higher education and new possibilities of freedom and still retain the special type of monogamy characteristic of an earlier civilization—a civilization which in many respects was brutal in its restraint upon woman." This and much else like it can be read in many a random article. If a reader refrains from further detailed investigation he can glance at titles alone, and find vistas of the movement's real meaning before him in such captions as: "When Mating and Parenthood are Theoretically Distinguished," "Marriage and the Population Question," "Feminism and Sex Ethics," "Feminism and the Family," "Motherhood," "Woman" and others as startling as these, signs that some attempt is being made to educate the public to the new woman, who is the outcome of a movement which has at least two well-defined phases, the economic and the sexual, each capable of subdivision according as the viewpoint is that of the individual woman or that of society as a whole.

Nor is all this agitation merely academic. As has

been said, its instruments are also the popular magazine, the novel, the newspaper, the theater. In all these the new woman herself is made to live, and act and pose in every attitude likely to catch the imagination and enlist the emotions in her cause. As a result, many are familiar with her mental attitude, the "keenness of her mind to probe medieval concepts" and its unique way of "doing its own thinking." And it is not the new woman's fault if men do not see and admire her physical dash and prowess as she handles the rifle or rides or marches with manful ease. Mannishly attired she drills and maneuvers and poses in woman's camps or appears in khaki on the street or acts as chauffeur for a group of men, in fact plays as man in a thousand ways, and in all strives to be the embodiment of brilliancy, nerve, dash, freedom both of body and mind, so utterly scornful of the conventional, as to be a striking contrast to the "maternal type" which unfortunately she is intended to supplant. Many and varied are the attitudes and aspects and protests of the new woman, but in all of them is found much cant, "the indisputable justice of her protest against the established status of women." In recent years, play after play, film after film, article after article have been the same in general outline. The theme has been the "triangle," so trite in immoral literature, and woman has always been right, society has always been wrong, even when the former has outraged decency and flown in the face of the law. Indeed, even when at passion's behest she has trampled upon the right and happiness of others she has been the victim, a martyr in the cause of the "higher freedom." "Society" has been the tyrant, blind, unreasoning and archaic. A Hall Caine, a Galsworthy, a Shaw, even a Winston Churchill, have not been too great to lend their power to the campaign. Note, for instance, "The Woman Thou Gavest Me," "The Fugitive," "The Inside of the Cup," where situations are so managed as to translate into the language of burning appeal the cold syllogisms of a Havelock Ellis, a Bertrand Russell or an Ellen Key.

What milady of the finishing school has been receiving from the pages of Russell, Ellis, or Key the shop girl and factory-worker gets through the moving-picture, the novel and the "thoughtful article" in cheap magazines.

From all this then arises the inevitable conclusion, that beneath the vagueness of such terms as "feminism" and the "woman movement" there is a sinister reality which is being introduced into the lives of the people by two main streams, one reflective and analytical, in which the theory is advanced and justified, the other, popular and emotional, which seeps through to a stratum where thought is at a minimum and life is more likely to be dominated by feeling and passion. This conclusion is fully justified by everyday occurrences, by the scant or mannish dress and postures of the new women, by their conversation, by their over-eagerness to adopt occupations and recreations hitherto distinctive of men.

In the face of this ubiquitous beating upon traditional ideals, is it not likely that even in conservative women some obstinate doubts will arise which only a new application of the eternal, immutable principles will quiet?

The answer to the question may indicate to the custodians of faith and morals a very broad and deep application for the slogan, "Protect our Womanhood."

## The Catholic Church and Freedom

JOHN C. REVILLE, S.J.

IF liberty exists in the world, we owe it to the Catholic Church. From the beginning of her history, the poor, the outcast, and above all the slave, were the object of her solicitude. As far as the religious society of the Faithful is concerned, St. Paul announces the abolition of slavery, for he writes to the Galatians: "There is neither bond or free . . . For you are all one in Christ Jesus." No one before him had dared to write such a charter of freedom. Not content to define the rights of the slave, the Apostle pleads for him in his tenderest words when he begs Philemon to welcome back to his household the ungrateful Onesimus: "Not now as a servant, but instead of a servant, a most dear brother, especially to me; but how much more to thee both in the flesh and in the Lord?" The conduct of St. Paul is the conduct of the Church. If from the spiritual point of view, there is no slavery for him, he recognizes that the civil law acknowledges serfdom, and that the law cannot be violently abrogated or changed. His prudence equals his zeal. So with the Church. While she proclaimed the equality of all men before God, she did not attempt the impossible task of upsetting at one blow the huge fabric of oppression which weighed so heavily on the multitude. She knew that freedom was the work of years. But she was nobly confident that one day the colossal fabric of slavery would fall.

Two things had to be done to free the slave. These had never been fully attempted even by the wisest philosophers and statesmen of antiquity. The slave himself had to be emancipated; his labor had to be ennobled. The first was to be the result of a moral upheaval and victory; the second was to be a political and economic triumph. It took time to accomplish these results. For the foundation on which slavery was built went deep down into the life of the people and rested on an almost unshakable substructure of selfishness and heartless indifference to suffering. It took a longer time to make the labor of the slave free, but before the end of the fifth century his person had been emancipated, or where that result had not been accomplished its speedy realization had been prepared.

Under the beneficent influence of the Church, thanks to the wise and humane legislation of the Popes, and the example of the early saints and martyrs, the slave regained his rights as man. He ceased to be a chattel,

a plaything, serving the caprice and the passions of his master. In the religious society which he entered when he became a Christian, he regained the use of the rights and privileges of manhood, which for centuries had been denied him. The Gospel restored them. And thanks to the Gospel and its teachings, this despised creature, fit only, in the eyes of pagans, for the vilest uses, gradually but surely ascended in the social scale and recovered even his civil and political freedom, accordingly as society became more and more imbued with the spirit of Christ. The world seems to have forgotten this inestimable benefit which it owes to the Catholic Church. She wrote the Magna Charta of the slave. She found him prostrate. She stretched out her hand to the thousands groaning in the mines, in the holds of Roman galleys or lash-driven to face the beasts of the Roman amphitheaters. She reminded the serfs that though their masters might bind their bodies in iron gyves, they could not enthrall their souls, and that slaves as well as the proudest Romans were called to the liberty of the children of God.

In the Catholic Church, the barriers everywhere else separating the slave from the freeman were broken down. For the bondsman as for the master, there was but one Faith, one Lord, one Baptism. In the Catacombs, when the martyrs were preparing, by the reception of the bread of the strong and the wine that maketh virgins, for the contest of the arena, the slave knelt at the banquet table of the Lamb by the side of the heirs of the Glabrios and Caecilii, the consuls and senators of old Rome. Time and again, slave and master died together for the Faith. Their mortal remains were buried together in the Catacombs and their brethren honored them both as stalwart soldiers of the Cross.

In the Church, the slave might even be held in higher estimation than the free man, if the former were baptized and the latter a catechumen only. The Church even opened to the former the ranks of her priesthood. As a rule, however, the Church prudently required that the priest or bishop should at least have been emancipated. But a former state of servitude she considered no bar to the highest office within her gift, and in the second and third centuries she was governed by two Popes, Pius and Callistus, who had once been slaves.

Thanks also to the Church, this religious and spiritual emancipation was to be accompanied by the regeneration of the family life of the slave. For the serf of Greece and Rome, those sacred words, family, home, wife, husband, child, were empty sounds. In his case, the law recognized no such thing as the legitimate union of man and wife. It did not assure the permanence of the marriage bond or protect it against outrage. The slave was without family and without kin. The Church taught him that he was not so wretched or so forlorn. She sanctified and protected his affections and his love, taught him that the words father, husband, mother, children, bride, were as holy for him as they were for the sons

of consuls. She admitted him to the sacramental contract of matrimony, blessed his nuptials and declared guilty whosoever should attempt to outrage their integrity and sanctity. On the day she did so, the world went forward with a giant's step in the path of true progress and civilization. If she had not felt the strength of God Himself nerving her hand for the task, she would never have dared attempt it.

Passing further, the Church taught Christian masters to treat their slaves not as chattels, but as men. She reminded them that the noblest gift they could confer, the most welcome alms they could bestow on the poor of Christ, was the gift of freedom. A striking instance of liberality thus inspired is the well-known story of St. Melania, who generously freed her 8,000 slaves.

Such were the results of the direct and personal action of the Church. It is doubtful whether in her long history she can point to another victory of similar magnitude and splendor. To have given back to millions the sense of their own dignity as human beings and to have slowly forced the world to recognize them as such was an undertaking which only she could carry through. It was beyond the power of natural forces and agents. God visibly helped her in the gigantic task.

In her religious society the slave had reconquered his place. It was not so easy for the Church to have all his civic rights restored to him. But when after the peace of Constantine she emerged from the Catacombs and had something like official recognition from the State, her influence and example gradually secured for the slave his personal liberty in the eyes of the law. Nothing can be more interesting than to watch, after Constantine's accession to power, the struggle between the spirit of paganism and that of the Church. It is one of the most dramatic spectacles of history. Two forces are in deadly conflict, the spirit of true liberty and that of pagan absolutism still potent enough to win many a heartless victory. Now paganism is triumphant and the cause of the slave seems lost; now Christianity wins the day, and the hopes of the oppressed revive. The victory long hung undecided in the scales, but after the middle of the fourth century the first glimmerings of the coming triumph are faintly discernible. Through the fifth century the light of the full-orbed day of freedom grows more resplendent. In spite of itself, the Roman State had to recognize the influence of Christian principles. These were as the little mass of leaven vivifying the whole body. Even in the political sense there was progress. From the days of Nero and Domitian, in spite of the crimes of pagan rulers, in spite of the horrors of the reign of an Heliogabalus and a Galerius, Roman law had made substantial progress along nobler lines. Unconsciously it was influenced by the presence of millions of Christians in the Empire. After Constantine had taken the Church under his protection, the laws became still more humane, more tolerant; they recognize more definitely the dignity of man and safeguard his rights more

jealously. They are approaching nearer and nearer every day to the spirit of the Gospel. The day is not far when at the head of the great book of the Roman Law the Cross will be inscribed to safeguard and ennoble its statutes.

Constantine forbids masters or magistrates to brand slaves on the face where "resides an image of the Divine Beauty." He gives to priests and even to the simple Faithful, by the mere act of "manumission" performed in their presence, the privilege of conferring all rights of citizenship. He decrees the abolition of those gladiatorial contests where so many were butchered to make a Roman holiday. He safeguards the sanctity of the family life of the slave, forbids the separation of parents from children and husband from wife. The slave was thus made to feel that the law realized at last that he had a right to love and to be loved, and that his humble hovel was a sanctuary inviolable to the lust and the cruelty of his master. Constantine also declares guilty of homicide those who so maltreat their slaves as to cause their death. The laws of his successors, Constantius, Valentinian, Gratian, Honorius, Theodosius, those particularly relating to the protection of female slaves, hitherto the most unfortunate because the most helpless, carry on his work, until, under Justinian, the great movement of civil emancipation, more especially of the woman and the girl, reaches its height.

A cursory view even of the history of the early ages of the Catholic Church affords convincing proof that she is not the enemy of liberty. Had she been such, she needed only to keep silent about the oppression and outrages under which thousands groaned. But she championed their cause. She warned their oppressors that slaves were men redeemed by Christ. She herself treated these wretched outcasts as her favored children. By patience, by prayers, by threats, by sacrifice and deeds of heroic courage, she won the sacred battle of freedom. Of the many services she has conferred on humanity, this is one of the noblest. When the slave lifted up to her his shackled hands, God gave her the will and the power to break his chain.

## COMMUNICATIONS

*Letters, as a rule, should not exceed six hundred words.*

### Adopt a School

*To the Editor of AMERICA:*

In the issue of AMERICA for September 15, 1917, Father John La Farge, S. J., put forward the very practical proposal of adopting a school. He says truly that "a sodality, a Holy Name Society or Council, an academy or high school" could easily take care of a poor school. I feel sure that if American Catholics realized the necessity of Catholic schools and the difficulties against them in the Philippines Father La Farge's proposal would not fall on deaf ears.

In the words of the Director of Education in the Philippines: "The [Philippine Government] law provides that no public money or property shall be applied directly or indirectly for the

use, benefit, or support of any system of religion. . . . The Government respects all religions and teaches none." In other words education without God is the law of the land in the Philippines, and 700,000 young Filipinos, nearly all children of Catholic parents, are at present being brought up under this system.

A Catholic priest may build a school in his parish, and if he brings it up to standard, it is "recognized" by the Government, but not financed. And the financial difficulty is acute here. Let the present Bishop of Buffalo explain. When Bishop of Jaro in the Philippines his Lordship wrote (*Extension*, July, 1913):

As an outcome of the union between Church and State the people were never habituated to the maintenance of religion, not even so much as to a penny collection. And now that the former régime has passed away, it would be extremely difficult to accustom them to support religion, even if they were able to do so. But the fact is they are most wretchedly poor. . . .

On the other hand, if Catholic schools are not built it means loss of faith to the children. Owing to bad example around them, and other causes, the children, very many of them, will not come to Christian doctrine class on Sundays. The only means of imparting to very many of them any knowledge of God is through the schools. Already the faith of a good percentage of our young Filipinos has been destroyed, and as these lines are being written the Manila press is loudly crying out against the immorality of the State schools.

Another circumstance to be remembered in this connection is that all the missionaries in the Philippines come from Europe. There are not half a dozen American priests in the islands today. And Europe is beggared by this all-destroying war. If ever, then, there was a field of work open for those who wish to adopt a school, that field is the Philippines.

I am not pleading here for my own school alone. Every Catholic school in the Philippines needs help. Protestants in America are lavishly pouring money into the Protestant schools of the Philippines. One Protestant institute has received as much as \$40,000 within the last two years. Will not American Catholics help Catholic education in their great colony? Failure of Catholic education here means ruin of all faith. The Filipinos will never be Protestants.

In our parish at Opon we have a Catholic school with an attendance of between three and four hundred children. It is recognized by the Government. Our parish collection for it amounted to sixty-two cents. Who will "adopt" it?

As already stated, I am not pleading here for one school alone. The names of many others will be supplied on request; or, better still, the names will be supplied by the superiors of the missionaries who are working here under the American flag, for the welfare, temporal and eternal, of American subjects.

Opon, Cebu, Philippines.

J. M.

### "Some Irish Old and New"

*To the Editor of AMERICA:*

I trust you will permit a Catholic who is not an Irishman some remarks on the controversy which has been occupying space in AMERICA under the above title. I write as a friend not as an enemy. But even as a friend I have some unpleasant things to say. In the first place many think that the average Irishman has one preeminent weakness of character. He is a truckler of a very vicious species. In poverty he bends his knee to his wealthy neighbor as he used to do to "my Lord" at home. In wealth he turns on his people and pretends to despise them. Worse than that, he sneers at Irish ideals and apes the English in speech, manner, dress and everything else, thereby converting himself into a contemptible hybrid that is

despised by everybody, except himself and his silly wife and their climbing offspring. I am not concerned with the explanation of this phenomenon but only with its result, which is a position of inferiority that prompts those in power in this country to treat the ordinary Irishman as an alien. He may be tolerated but not respected. From this defect of character arises dissension, which is shown in jealousy, suspicion, bickering more or less violent, and what not. How few Irishmen, for instance, will help an Irishman to fame and power? They will help a Jew to eminence or an Englishman, especially if he be a convert to the Faith, but not an Irishman. If one of the race happens by sheer talent and industry, or by a mere accident, as is often the case, to climb to power and eminence, his own people are the first to try to pull him down. How can such a race expect to command the power and respect due its better qualities? The majority of our people judge by little things not by big things. Then, too, is it not true that the Irish, as a race, have shown very little constructive ability here in America? Individuals among them have displayed great power in this line, but what has the race done, what is it doing now? Practically nothing. The Irish in America are a disorganized crowd without leaders and without plans, just floaters living from day to day, boasting of what was, rather than of what is and will be. Let me put a question. After the war there will undoubtedly be a rush of young Irish people to America. What Irishman or Irish society has given thought to their care? None. They will be allowed to congregate in our already congested cities, there to live from hand to mouth in poverty and loneliness, until at last temptation comes to lay them low. Then the "mere" Irish will lacerate the poor creatures with their tongues and the "made-over" Irish will exclaim: "Those horrid Irish, don't yer know." There is the trouble. Why don't the Irish learn from their enemies and correct their defects?

New York.

L. J.

*To the Editor of AMERICA:*

Though not an Irishman or a Catholic, I have always taken a keen interest in the Irish race and I feel that the Irish in America deserve unstinted praise rather than censure. They have done more for this country than men of any other race, and their best work is just now beginning to be appreciated. They have preserved the family, scorning divorce and other moral filthiness. This has been no easy task, especially of late years, when men and women have been exchanged like cattle in the market. True, the Irish have their defects, so has every race, but time and patience and freedom will smooth out the wrinkles from the national soul. And now that America has gone into the war for democracy, it should not be too much to hope that Ireland will profit by our sacrifice. In the meantime Irishmen should organize here to teach their fellows two things: (1) The glories of Ireland; (2) the great work done in peace and war, by Irishmen for these United States.

New York.

E. J. S.

**The Amadi Mission**

*To the Editor of AMERICA:*

As a constant reader of AMERICA since its inception, as a missionary at Amadi from 1901 till 1911 and as Superior Regular of the Canons Regular of the Order of Prémontré in the Welle Prefecture of the Belgian colony, I beg you to insert the following correction. On reading the review of a book on travels in Africa by Mr. Du Plessis, I was surprised to find the following passage quoted by W. D. in which the author states: "At Amadi the Dominicans have put up a fine edifice in Gothic style, with stained-glass windows and an imposing

tower." I beg to state that the author is here in error. The church of Amadi was erected in the year 1904-5 by the Norbertine missionaries. In fact, all the actual buildings were erected from 1901 to 1906, and the Dominicans commenced their missionary labors in the Belgian colony at Amadi, only in 1912.

The Prefecture of the Welle, being more than seven times the size of Belgium, proved to be too extensive for the missionaries at our disposal. When the Dominican Fathers arrived Propaganda divided this Prefecture, giving to them the eastern portion, we on our part ceding the two solidly established mission centers of Amadi and Gombari.

Chicago.

PATRICK MAGUIRE, Ord. Praem.

**St. Vincent de Paul Society**

*To the Editor of AMERICA:*

The several articles on the Society of St. Vincent de Paul appearing in recent issues of AMERICA, signed by L. E., R. S., and K. B., have been of great interest to me, since work as a Vincentian has been for many years my proud privilege and pleasure. Until I moved to Chicago, two years ago, I was a very active worker in New Orleans, where I was a member of the Conference of St. Rose of Lima, transferring later to Our Lady of the Holy Rosary Conference, when the new parish was created. From my observation of Vincentian work as done in other cities, I think that in New Orleans the work is performed in closer observation of the "Manual" than elsewhere. Here in Chicago, for instance, I find that the work is done very much the same way as it is done in New York, taking of course my conclusions from the several letters to which I referred above. It appears to me from articles read in AMERICA that the real work of the Society is being more and more overlooked, the main effort now being that of mere organized charity and alms-giving. This, to my mind, is a great mistake, for the Society of St. Vincent de Paul is a strictly religious organization. The charity or alms-giving feature was adopted as the best means of reaching the poor in their homes, means by which Vincentians can become more intimately acquainted with those to whom they are giving relief, thus learning the real cause of their destitution, so as to be better able to point out the way to the poor to help themselves. Experience has taught that most of those who ask for relief come to grief because of neglect of religion. The knowledge of this important fact is best acquired by visits to the homes, by becoming personally acquainted with the poor, by visiting them in their misery, by hearing their conversations, by watching their actions.

The New Orleans Conferences find that the best way to do this successfully is to follow the rule laid down in the "Manual." Members are required to visit the poor once a week, giving only such relief as is necessary to carry the latter over their difficulties till the next visit. Members must attend the regular weekly meetings, where they make a full report of their findings, thereby enabling the Conference to become more closely identified with the work of each member and with the conditions of the poor visited by him. This gives all the members present at the meeting the benefit of the different experiences accumulated through numerous visits. With advancement of spiritual work as the objective, the results of this method are most edifying, both to the members of the Society and to those to whom relief is given. Moreover, the zeal of the members is increased, as is shown by the large attendance at the quarterly Communions. During the year 1916, out of a total membership of about 1,000, the average attendance at these Communions was some 420. This, I think, you will agree, is a fine showing. Another evidence of increased zeal was shown in the distribution of relief during the same period. New Orleans, with forty-four Conferences and a membership of about 1,000, collected, during the year, \$33,206.35 and distributed \$31,258.50;

1,472 families were visited. In Chicago, during that year, where there are eighty-nine Conferences, with a total membership of about 1,400, the receipts for the year were \$33,992.75. Of this, \$31,295.75 were distributed and 1,984 families were visited. Now, Chicago has a population of 2,500,000 people, while in New Orleans there are only about 340,000 people. This, to my mind, is another example of the superior benefit derived, when the spiritual element is foremost in the work of the St. Vincent de Paul Society.

Chicago.

T. V. A.

### Evils of Subjectivism

To the Editor of AMERICA:

To a person familiar with systems of German philosophy the policy pursued by the Imperial Government in its conduct of the war does not come in the nature of a surprise. When a man forgets that there is such a thing as an established order founded on the immutable principles of the natural law, and appeals to his own personality as to a last court of decision, then we may expect those dreadful consequences that are the legitimate offspring of the mind, when it paints a picture, not from nature, but from its own wild fancy. When the world must adjust itself to the individual, then there is a serious and dangerous inversion of things. The menacing shadow of utilitarianism looms up and at the next moment we are at the mercy of that relentless demon. If I am at liberty to govern my actions according to the standards of subjectivism, I am not going to be the loser, and nothing will stand in the way of my advance along the lines marked out for me by myself. Autonomism and utilitarianism are the very Lares and Penates of Germany, and under their auspices that misguided Power is conducting her cruel ravages upon humanity. The fear that comes over one who reads the cold-blooded statements of most of the leaders of thought in Germany turns to consternation when we find these very notions, so near home, in the utterances of our subordinated eclectics. We are under the spell of a siren if we imagine that wild intellectual theories are born and die in the atmosphere of their conception, for there is in the intellectual world a seepage that makes it practically impossible to restrict these vagaries to those who teach them today and with marvelous versatility reject them tomorrow. A censorship, in time of war, is considered perfectly proper, and our daily papers tell us that an index of prohibited books on military topics has been ordered. Would it be incongruous to hope for the day when our Government will decide to serve upon certain gentlemen of the pen a writ to show cause why they should not be considered undesirable citizens, since they propagate thought destructive of the rights of governments, and subversive of that authority upon which all law is founded? Surely the inalienable right to the preservation of existence is not to be denied to nations, and a just defense is as lawful to them as it is to individuals. It is a hazardous thing to throw a boomerang and then close your eyes. How sad it would be to see our own United States "reasoned" out of existence.

Newark, N. J.

P. B. O.

### Censorship of Movies

To the Editor of AMERICA:

The discussion of "White Slavery," started by C. Connolly, has done much good. Here, there is work for us all today. God knows, the Catholic people should be workers in every social problem that benefits the health and life of the community. We must be agents of good and helpers of men. We have a sacred duty to help the fallen and to prevent the good from evil ways. He does more service to the world, who

prevents vice than he who helps to reclaim the wayward. There is one thing we all should do to keep the youths of our cities from careers of crime—demand censorship of picture films. Our cities have many criminal youths, and why? Because dangerous, insidious, immoral pictures are freely permitted to run their course of corrupting the young mind. Some pictures are so openly indecent that they have a debasing effect upon the impressionable minds of both sexes. Will Catholic priests and people stand silent, while their youths are ruined? The grand work of our schools and churches is undone, our preaching fails because the youth are taught crime by evil pictures.

That the evil picture is the cause of moral ruin, that it is a propagator of evil is well known, especially to our courts. From films like "Cleopatra," the youth has every chance to learn cunning, plotting, crime; he sees in it lasciviousness, lewdness, lust—everything debasing. Then we ask where our boys learned all this crime!

Our cities have their boards of health to protect the people against physical diseases. They have their pure-food laws, their safety laws, but laws to protect the purity of our youth are not to be found. The Catholic people must demand a strict censorship, clean films.

A few weeks ago, a public-spirited official of Chicago suppressed a film, for which action he is now sued by Theda Bara. I called on him, a non-Catholic by the way, and he impressed upon me the necessity of clean, wholesome films if we wish to keep our boys clean and wholesome. They have now in Chicago a strict censorship, thanks to the energy of three or four people. As a result, criminal youths are fewer in that city. Why cannot Catholics of other cities stand together and demand strict supervision of every film before it is presented to the public gaze? With censorship, there will be less corruption of youth, less murder, less immorality. To safeguard innocence and public morality the censorship of moving-pictures is absolutely necessary. And there is little use in having our religious schools open by day if the criminal schools of immoral pictures are to be open day and night.

Granite City, Ill.

DAVID L. SCULLY.

### Beating the Air?

To the Editor of AMERICA:

In a recent issue of AMERICA C. P. makes an earnest appeal for a Catholic Y. M. C. A. There has been of late so much shooting in the air on this subject that it seems time to do a little range finding. The disease of which C. P. complains is a widely admitted fact. But is the Y. M. C. A. a specific for this disease? Is it the only cure, or the best cure, or a cure at all? Is it even a practical palliative? For if the evil is serious, is increasing daily, we dare not "be as one beating the air" but must strike at the cause. Does the Y. M. C. A. reach the cause of the evil?

Sutersville, Pa.

J. L.

### Parish Employment Bureaus

To the Editor of AMERICA:

The suggestion made by T. E. P. about employment bureaus in AMERICA for January 26 is an excellent one and should prove a real boon not merely to those desiring employment but to employers as well. I should like to add a detail to the plan of having the priests of the parish announce the names of those who are out of work. In the vestibule of almost every Catholic church there is a bulletin board. Why not post the names and addresses of those seeking employment on this board with other notices of parochial interest?

Englewood, N. J.

H. U. D. K.

# A M E R I C A

## A CATHOLIC REVIEW OF THE WEEK

### SATURDAY, FEBRUARY 9, 1918

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### Our Subscribers

AMERICA owes a word of grateful appreciation to the many subscribers who have lately shown especial interest in its welfare. Conscious of the stress occasioned by high prices and other necessary and unnecessary concomitants of war, many of our readers have generously taken upon themselves the task of lengthening the subscription list, with the result that a large number of educated Catholics, hitherto strangers to the paper, are now numbered among its patrons. For this we are thankful, and should our words of gratitude fall short of the measure of our appreciation, our benefactors still have the consolation of knowing that they are missionaries in a good cause, the same cause for which AMERICA itself exists and does battle. A peculiar feature of this problem of circulation is that little or no interest is taken in AMERICA by Catholic schools and graduates thereof. There are exceptions of course; some few schools respond nobly, so too do some graduates of these schools, but in general it remains true that Catholic colleges and those educated therein are indifferent. Thus, for instance, not one-half of one per cent of the alumni of a well-known Catholic college are amongst AMERICA's readers, and there are indications that their names are not found on the subscription list of any Catholic paper. And strange to say, this state of affairs is not peculiar to the colleges of any particular Order or Congregation, unless perhaps it is more noticeable amongst the graduates of some of the Jesuit colleges. What is wrong?

Worse still, many of our high schools subscribe to secular papers for use in classrooms, but no Catholic paper ever finds its way into those sacred precincts. An example in point is a Catholic school which every week takes sixty-five copies of a secular review and not a single copy of a Catholic paper. And the tragedy of it is, that Catholic theologians have been known to discuss whether or not the favored paper falls under the general law of the Index. And is it not peculiar that the reviews

which never lose an opportunity to insist on Catholic education are discredited before the eyes of Catholic students in Catholic schools, while papers aggressively hostile to our ideals are used as supplementary textbooks and guides for the thought of our youth in those very schools? Something surely is wrong.

But all this which is apart from the thanks we owe our patrons, is not said by way of complaint but only to point a moral, and to awaken the interest of Catholics. Our subscribers have done well by us: they have our thanks. Finally, though they compose a prudent and patient group, it has become necessary to remind them once again that they do an injury to others by tempting them to rifle the mails of greenbacks posted after the manner of ordinary letters. Alas, to our positive knowledge many unfortunate wights have lately "fallen from grace" under the stress of this temptation; a check or a money-order might have left these literary, but practical, thieves untouched by the devil's wand. And may our subscribers not forget the fuel administrator and the railroad director who are no longer fictions but stern realities. Their orders have gone forth stamped with all the dignity and force given to the decrees of an ecumenical council in full session. Their mandates should and must be obeyed, hence printing-schedules have been deranged and the transportation of second-class mail has become uncertain. AMERICA will be late now and then, but the case is not altogether hopeless, for the seven Penitential Psalms and continual fasting prevent impatience and the writing of cross letters which make us old beyond our years.

### What Is an American?

"SAXON and Norman and Dane," remarked Tennyson, on an occasion when song had deserted his lips, "are we." Perhaps from these three strains alone is woven the fabric that is called English, but what makes an American? Must his name begin with "Mc" or "von," and end with "ski" or "stein," or roll its length along a line of bewildering liquids, or guttural consonants that betoken ancestries drawn from sunny Italy or dark Lithuanian forests? Must it be Blackburn, or Vernon Lee, or Hastings, or may it be Hascha Bey, Muldowney, or even Sitting Bull?

A traveler from Altruria, endowed with a fair knowledge of geography and ethnology, would read the columns of a typical "City Directory," or scan the roster of any American regiment, with increasing amazement. Columns and rosters alike are more than pentecostal. Parthians and Medes, Elamites and Mesopotamians are there, and in addition, representatives of almost as many nations as stood in bewilderment about the Tower of Babel. It is clear that Europe, Africa and Asia have combined to supply our cities with inhabitants, and our army with soldiers. And all are Americans. No longer must one prove his right to the

title, by a family tree rooted in the Puritans, a race most comfortably viewed through the haze and retrospect of several centuries, or to the Cavaliers of that remarkable region, Westmoreland County, Virginia. Today, no one need blush for his Americanism, if his first ancestor in this country, flying from *pogroms* or famine, sold shoe-strings in the market place, or dug honest ditches in lower Manhattan. On the contrary, these facts may easily make him a better American than the present representative of men who laudably ducked scolds in New England or drank the parson under the table in colonial Virginia. For the bitterness of want and persecution enables him to appreciate what liberty is, and what it asks in return.

The rank is but the guinea's stamp. Neither name nor ancestry makes an American, but the spirit that animates the man, stirring a devotion to democratic ideals, made manifest by deeds. With pardonable pride, a colonel in a Middle West regiment announces that there are seventy-five Murphys in his regiment, while a chaplain in the same region bewails his ignorance of the Polish and other Slavic languages. We are more than "Saxon and Norman and Dane." The Christian principle that all men are equal, as children of God and brethren of Jesus Christ, flourishes under our kindly sky, and makes us a united people neither English nor French, nor German nor Irish, but American.

#### God and Sad Mothers

MANY mothers are sad these days and they are expressing their sorrow in hot burning words that appear to make their letters tremble with emotion. Their sons are at war, exposed to a thousand unprecedented dangers on land and sea, and maternal anxiety overflows the heart in language pathetic and appealing. No doubt this is quite natural, and none save the heartless will rebuke it. But then there are both cause and room for emotions other than sorrow. It is no small blessing to have mothered a hero, and our soldiers are heroes. It is splendid to help rescue nations from tyranny, to die that others may re-enter into their heritage of liberty, living once again their own lives free from the tyrant's yoke. Mothers' souls might well leap with joy over the realization of the fact that their sons are victims on the altar of freedom. And is it nothing that so many warriors have at last found God and "shown us God"? Their sublime heroism has been blessed from on high and in reward for their ready obedience to the voice of authority, God has drawn them closer than ever to Himself, while the world looks on and from the warriors' noble deeds of love and courage learns to glance from earth to Heaven, there to see the face of the Father: a matchless blessing, for in God alone lies hope of better things; through Him alone will come peace to this blood-drenched earth lacerated by the claws of hate which was born of the disappointed greed

of a few men who rule the destiny of powerful nations. Surely in this at least is consolation to overtop the sorrow of soldiers' mothers, that their sons are as glad tidings to many who sit in darkness and the shadow of death.

#### An Archbishop in Quest

A DISTINGUISHED prelate of the Anglican Establishment, the Archbishop of York, is now in the United States. As is fitting, he will be received with the respect due to his worth and dignity, both as a clergyman of unimpeachable character and as an unofficial representative of a great nation whose fortunes are now closely joined with our own. But if the news reports may be credited, surely no prelate ever left a peaceful cathedral close on a stranger mission. The intention of the Archbishop, it is announced, is "to bring into relations even more cordial two countries already closely linked by the common bond of language, customs and religion."

Plainly, exception may be well taken to every link in the chain. Our language is alike to the extent that we follow, with amusing variations, a common orthography. There the similarity ends. As to the resemblance of customs, let the fervent criticisms of Americans sojourning in England, and of Englishmen traveling in America, be a sufficient commentary. But when the puzzled reader is asked to believe that Great Britain and the United States are bound by the tie of a common religion, particularly the religion presumably represented by the Archbishop of York, his simple trust rapidly yields to blank incredulity. Out of a total of more than 100,000,000 Americans, careful search may discover possibly 1,125,000 who agree to pool their differences in the Protestant Episcopal Church, thus becoming, in some sense, the "co-religionists" of the Archbishop of York.

There is much peril, however, in this estimate, and there are other grounds of objection against the alleged communism of religion. To begin with, it is not clear what particular form of orthodoxy or heterodoxy, according to one's point of view, sheltered under the hospitable roof of the Establishment, finds an exponent in the Archbishop himself. Were there question of the Archbishop of New York, or Westminster, or Paris, or Vienna, or Christ Church in New Zealand, doubt would be absurd. One in the Faith delivered to the Saints, these Catholic prelates are one in bearing unwavering witness to its truth. But who shall answer for the Archbishop of York? Does he give his allegiance to that school which has long since done away with the very statement of the inspiration of Holy Scripture? Does he hold an Apostolic Succession, as well as Baptism, to be matters of small moment? Does he scorn as a scholastic quibble the discussion whether, after the words of consecration, uttered by an Anglican clergyman, the "Elements" remain mere bread and wine, or become, in some new sense, a type of Christ's abiding presence, or are in

very truth the Body and Blood, Soul and Divinity of Jesus Christ, to be adored even as God Himself is adored in heaven and on earth? Does he impart the kiss of love and unity in the faith to his newly-appointed brother in the See of Hereford, who along with the miracles of the New Testament rejects the Divinity of Jesus Christ?

Where is the bond of a common religion uniting England and the Christian United States, if one may remain an Anglican, with a respected and exalted position in the Establishment, while refusing to confess Jesus Christ before men? If the Archbishop can find that bond, his is a vision not vouchsafed to the common run of men and of Anglican prelates, skilled as many of them are in reconciling irreconcilables.

#### Elsie von Hindenburg's Poem

THE poetic heart of the daughter of Germany's Field Marshal broke into rugged song quite recently and the effect was startling to those unacquainted with Lutheran thought. At Christmas time or thereabouts the maiden warrior lifted her voice and caroled:

Christ Jesus gave His life for me,  
From every debt I am now free;  
He has procured His Father's favor,  
He has become my gracious Saviour.

He to the bayonet thrust gives vigor,  
The joy to aim, to pull the trigger.  
My aid is Jesus, that I know—  
On to the foe, on to the foe!

As was to be expected in the case of strong-lunged minstrelsy the notes of Prussia's valiant daughter were heard beyond the borders of the Fatherland and forthwith she became the target of a thousand sharp arrows of criticism. But after all why blame her for the sentiments expressed? They are not hers. She is but reproducing the thought of her ghostly father, Luther. Were he alive today the doggerel verse would intoxicate him with such joy that he would make the earth ring with the fateful words:

"Christ Jesus gave His life for me,  
From every debt I am now free."

Those two lines contain the pith and kernel of his pestiferous doctrine on "fiducial faith" which takes account of good works only to sneer at them. If a strange uncanny faith which really partakes of the "nature of a strong, artificially stimulated hope" is alone necessary and sufficient for salvation, it is quite clear that Elsie von Hindenburg, the Kaiser and his war lords are "free from every debt"—and the last two, God and men know, are acting true to doctrine. As for the other stanza which bristles with darting bayonets and resounds with exploding pistols, apparently directed by Christ, with whom most people do not associate murder but only sweetness and mercy, they are but a tame and faint echo of Luther's passionate appeals for the slaughter of the unfortunate peasants whom he plunged into war by intemperate words and other actions

No, no. Elsie von Hindenburg is not overmuch to blame; the thoughts are not hers, but only the language and structure of the verse; and for these last no man will forgive her, not even Don Marquis and Free Lance.

#### Soldiers' Saints

IT was an observant French officer in the present war who came to the conclusion that the Germans fight out of pride, the English through interest, and the French for honor. Had an English or a German soldier made a similar remark, no doubt it would have been phrased differently. It will certainly be interesting to hear what verdict his enemies and his allies pass on the American soldier when he takes part for the first time in an important action. Perhaps the soul of the American soldier, as he goes into battle, will be strengthened both by a consistent blending of the three foregoing motives and by a burning desire to bring to a just and quick end this suicidal war of the nations, so that when peace is finally restored to the world all subject races and peoples may enjoy the right of self-determination so that hereafter no country will be governed against its will by another. Men who go to war for such worthy objects as those, provided they live clean lives, pray like priests, and fight like gentlemen, will surely win from Heaven the blessing of victory. But if it be God's will that they should lay down their young lives in so noble a cause, Paradise will be theirs forever.

Thrice is he armed who has his quarrel just. But of the Catholic soldiers who make up so large a portion of our American forces, it may be said that they are panoplied in armor of proof because they have such a fine array of military saints to imitate as patterns and to invoke as intercessors. The Catholic soldier who is charging the imminent deadly breach can call, for example, on St. Ignatius Loyola, that fiery Spanish captain who defended the Fortress of Pampeluna until he was struck down by a cannon-shot; or St. Sebastian, the valiant Roman officer who sealed with his blood his allegiance to God; or St. Lawrence, who endured intense pain so smilingly; or the Forty Martyrs of Sebaste, who saw in God their heavenly Commander-in-Chief; or the great St. Louis, peerless Crusader and proudest of Christian knights; or his intrepid cousin, St. Ferdinand, so renowned for his devotion to Our Lady, and who wrested many a Spanish city from the Moor; or St. Genevieve, whose prayers saved Paris from Attila; or St. Clare, whose faith in the Holy Eucharist drove the Saracen troops from her convent gate; or she who perhaps stands above all other saints as a soldier's patron, the Blessed Joan of Arc, the Domremy shepherdess whom God called to free her country from the invader and to seat her sovereign firmly on his throne. With such sainted champions as these to inspire and protect the American soldier his praying mother should feel confident that all will be well with her absent son.

# Literature

## FIGHTING AND BELIEVING FRANCE

THE assertion is often made that though the French Government is hostile to the Church, the people of France, when the test comes, generally act like staunch Catholics. The fact that hundreds of anointed priests have died in the trenches with rifles in their hands and that the million French orphans that the Government is sending to the *école laïque* are in grave danger of losing their faith would seem to indicate that France's Catholicism is not always of a strikingly aggressive type. On the other hand if the war literature written by French Catholic authors reflects faithfully the spirit of the country, there is little cause for feeling uneasy about the future of France. For that nation's soul seems to have been purified by the call to arms, by the suffering and sorrow the war has brought to the people, and it would appear that the bravest of France's defenders, whether at home or on the battle-line are also the most faithful of the Church's children.

No recent book shows this better than "A Crusader of France" (Dutton, \$1.50), the appropriate title given a collection of letters written from the front by Captain Ferdinand Belmont, of the Chasseurs Alpins, who was killed in action, December 28, 1915. In the opinion of that discerning Catholic litterateur, M. Henri Bordeaux, who contributes an admirable preface to the volume, the letters are written in exquisite French, and owing to "their sincerity, their familiar and provincial flavor, their profound intimacy, their religious fervor" they deserve a place beside Mrs. Craven's "*Le Récit d'une Soeur*" and the correspondence of Maurice and Eugénie de Guérin. They are pervaded moreover by such a noble spirit of courage, patriotism and scorn of death that they express unmistakably a brave French Catholic soldier's mind and heart.

Captain Belmont was studying medicine when the war broke out, but he at once took his post as sub-lieutenant of the reserve. He seems to have been an ideal officer. One of his closest friends, the Abbé Gonnet, now a lieutenant in the French army, writes that he was "kindly in the exercise of his authority but knowing how to be master of them [his men], knowing how to elevate their souls to the height his own had risen." He himself writes:

To be a good officer, you must possess many and very rare qualities: devotion, determination, courage, intelligence, common-sense, coolness and I know not what besides; as a matter of fact one must have all qualities, be perfect—as in all callings when you would fill them properly. Consequently you must not count on yourself, but on the grace of God. . . . An army officer, a leader of men, must above all have character: his men must feel almost instinctively, that he is some one to be respected; everything which proceeds from him, their leader—orders, acts, gestures, or words, nay even attitude, must bear the mark of moral superiority and elevation of mind. Moreover he must know how to be as kind as possible.

Judging by his intimate letters and from the testimony of those who knew him best, Captain Belmont seems to have attained the high ideal he set for himself as a Catholic soldier. He realized that sacrifice and suffering is the school of character and that the object of our life in this world is not happiness but perfection. He can see the fatherly Providence of God in all that happens to him and to his country; his resignation to the Divine will, even under the heaviest crosses is as beautiful as it is holy, and his sympathy with the men of his command and his admiration for them is another very attractive trait of his character. Like so many brave soldiers who are face to face with the enemy, Captain Belmont speaks of him without that bitterness that often marks the utterances of those

who are farthest from the front. He admits that the Germans have taught the French the art of modern warfare but he regards it all as a combat not "of heroes but of decadents" and longs for the knightly warfare of his ancestors when battles were fought man to man with naked weapons.

It was at Holy Mass and in fervent prayer that Captain Belmont found the strength to live every day the life of heroic self-sacrifice he had resolutely set for himself. "What fervor and poetry and value," he writes, "these Masses celebrated no matter where, on temporary altars by soldiers and for soldiers assume." His unwavering trust in God's goodness enabled him to see in the war "the sheet-anchor held out by God to this drifting country, in order to bring it back to Him," and a "redeeming devastation permitted by God in order to efface the stains which soiled the eldest daughter of the Church." It was his strong spirit of faith too that nerved this "Crusader of France" to bear with such fortitude the loss of his two beloved brothers, Jean and Joseph, who were slain in battle. Both were much like Ferdinand, it would seem, for Jean said on bidding his mother what proved to be a last farewell: "To die for a noble cause when one is young is a great blessing," and Joseph who left the seminary to enter the army, wrote to his parents: "To be nearer danger and death is to be nearer God. . . . I am absolutely convinced that death is happiness, suffering a merit, danger and trial a splendid lesson in energy."

Ferdinand himself was not destined to survive his two brothers long. When he heard of Jean's death, which occurred the first month of the war, he wrote his parents a letter which fills two of the finest pages in the book. Then Joseph was killed in action almost a year later, and again Ferdinand tried to comfort the bereaved father and mother. Finally on December 28, 1915, this Crusader of France laid down his life for his country, after being twice mentioned in army orders for his "bravery, activity, coolness and authority," promoted to a captaincy and decorated with the Legion of Honor. Fatally wounded by a shell-splinter at the Hartmannsweilerkopf, he made a Christian soldier's end, for God found him ready.

The story of another French officer's military career which was cut short by a mortal wound received in his first battle is movingly told by his father, Hugues Le Roux, in a recent book called "On the Field of Honor" (Houghton Mifflin, \$1.50). Robert was engaged to be married when the call to arms came, and the letters from the front to his intended breathe an admirable spirit of patriotism and devotion. He writes, for instance:

This morning I was thinking of you, following you in every act. You got up early, went to Mass. I saw all this in the blue sky, for the plain where we are camping overlooks the valley of the Moselle, and the horizon is far, far away. Yes, my little Helen, I shall commend myself to God when I am under the enemy's fire for the first time. I shall think of you then. I don't feel like the somewhat-cowardly person who is converted because "One can never tell what may happen!" No, I have already spoken to you of this. I have faith, and it seems to me that if ever our lives are in the keeping of God, it must be at such times as those I am traversing. I have always prayed in the solemn moments of my life and I shall continue to do so now.

Lieutenant Le Roux's "war lasted," as he expressed it, "just one-half hour and 300 meters." In his very first action, as he went to the assistance of a wounded major, he received a mortal wound which sent him to the hospital. Robert's sorrowing father and biographer who was with his son to the end received the only comfort that endures from the young soldier-priest who prepared the dying Lieutenant for Heaven. "O God, our Father," the priest prayed, "hidden from us beyond this world, this child whom You are taking, spoke Your name

reverently, with faith. To shelter his young love, so pure, he longed for Your Kingdom here on earth. He has responded without a murmur to the dictates of Your will. He has never spoken a word of anger against the enemy who shot him down and who rejoiced to see him fall."

The thought of Robert's impending death proved a severe trial to his father's faith, but after praying a long time before the altar, the author won the grace to be fully resigned to the Divine will, and learned not to sorrow like those who are without hope. At his son's obsequies the bereaved father meekly unites his prayers with those of the officiating priest and exclaims: "Peace and Light! This is what we invoke, O Lord, for those who leave us. This is Your promise to us after so much suffering in darkness."

In General De Castelnau, whose distinguished career is sketched in the December *Studies*, France has a commander more than worthy even of such gallant subordinates as Captain Belmont and Lieutenant Le Roux. This brilliant strategist who saved the day at Nancy and at Verdun has always been "a Catholic in the open," and the fear that the uncompromising profession of his faith might hinder his advancement by an anti-clerical government never made him waver a hair's breadth from the path the Church traces for her loyal children. The inestimable value of his services to his country has forced Castelnau's enemies to respect his Catholicism. He trusts in God, seeks light in prayer and is a frequent communicant. Just before a victorious assault at Verdun he mounted his horse and addressing the troops called out: "We meet again here, or there," and pointed with his sword toward heaven.

Like the father of Captain Belmont General De Castelnau has lost three sons in the present war. The following account of how he behaved when the news came that his youngest boy had fallen, throws a flood of light on the General's character as a soldier and a Christian:

On August 20, 1914, in the heat of the action, Castelnau is dictating his orders. He is interrupted by the entry of an officer with a report. "General, the Fourth Battalion of Chasseurs has repulsed the enemy after five hours' fighting. Unfortunately the officer who was in command has been killed. His head was shattered by a bursting shell."

"What was the name of that officer?"  
"Sub-Lieutenant Xavier De Castelnau."

The General bows his head a moment in prayer. Then turning to his secretaries: "Gentlemen, let us continue."

It is from the high examples of faith and courage that shine out from the lives of such gallant soldiers as Captain Belmont, Lieutenant Le Roux and General De Castelnau that the lovers of "gentle France," a land which still seems very dear to God, derive bright hopes that after the war both her government and her people will again be found acting according to the noblest Catholic traditions of the Gallic race.

WALTER DWIGHT, S.J.

### GOD'S WAY

Dear Lord, You pleading asked a part  
Of my already crowded heart:  
And when with grudging, and with tears,  
And thought of future lonely years,  
I gave a part, ah was it fair  
To ask for a still larger share?

Ah was it fair to ask a part,  
And then with all a lover's art  
To steal the whole? Ah was it right  
To use such sweet, tremendous might  
Against a little, feeble soul,  
That feared the race, and feared the goal?

FLORENCE GILMORE.

### REVIEWS

**Le Merveilleux Spirite.** Par LUCIEN ROURE. Paris: Gabriel Beauchesne. 3fr.50.

This is one of those substantial and luminous books which it seems the privilege of Frenchmen to write. It lets in a flood of light on a question now engaging thousands of minds, so perversely anxious for the truth that they are abandoning God's revelation, where it can be easily found and seek it outside of those sources which He has ordained should be its natural fountainhead. There is a revival of Spiritism, one of the startling results of the present war. Thousands deprived of their loved ones slain on the battlefield have tried to pierce the veil of impenetrable secrecy which hides the other world, in order to receive some message from their departed. Spirit-rapping, table-turning, and "medianimist" manifestations are again becoming popular. Some pretend to have received through them cheering messages from the other world. As many more, were they to tell the truth, would confess that they have been dismayed and terrified by what they were told. What is to be thought of these from the standpoint of reason and of faith? Such is the question which the Jesuit author of this admirably conceived and finely ordered volume asks. No book could be more timely and necessary.

What is the value, what is the real worth of Spiritism? On what foundations does it stand? What must reasonable and God-fearing men think of its manifestations? A certain class of men, says Father Roure, dissatisfied with the narrow and heart-crushing teachings of rationalism ask themselves whether in Spiritism they may not find the glimmerings at least of a new religion that will satisfy the ineradicable yearnings of their nature. Scientists, the "men of the laboratory and the clinic" on the other hand, want to know whether the recorded facts of Spiritism have been subjected to a methodic examination, and under what scientific precautions Spiritistic phenomena have been tested. Believers and Catholics, alarmed perhaps at some of the marvels of which Spiritism boasts, seek to know how far they can trust them. The book gives the answer. It is a study of what might be termed formal and historic Spiritism, from its origins to our own times, from Mesmer, Allan Kardec and Agénor de Gasparin to Sir William Crookes, Sir Oliver Lodge and Eusapia Palladino. The phenomena of Spiritism are studied from the historical, scientific, psychological and religious point of view. The literature of the subject is familiar to the author, who personally has assisted at Spiritistic séances and consulted several of the best-known Spiritists.

There are chapters as absorbing as sections of a romantic novel on the "Vital Fluid," the "Frauds" and the "Messages" of the craft. In the last chapter Father Roure defines the attitude of the Catholic Church towards this frightful obsession that so often unhinges the reason of its deluded adherents. With regard to the evocation of the spirits of the dead, the summons made to them to appear and tell the secrets of beyond the grave, *i. e.*, Spiritism properly so called, the Church's attitude is one of severest disapproval and formal condemnation. Neither reason nor faith forbid us to believe that, under certain conditions, God sometimes allows the spirits of the dead to communicate with the living. But neither the one nor the other can allow us to summon at our beck and whim, at the command of charlatans and tricksters, or of men and women often in league with the powers of darkness, the souls of those who have passed to another life, especially when they are summoned to answer ridiculous, puerile, blasphemous, or obscene queries. The practice of Spiritism is the undoing of its adherents. It ruins their mental powers, it corrupts their morals, it often drives them to suicide. Life and time are man's great privileges. These he must use and enjoy. The grave and eternity belong to God. He will not tolerate that men gaze irreverently into their secrets.

In condemning Spiritism the Catholic Church nobly safeguards man's dignity and nature.  
J. C. R.

**The Irish Issue in Its American Aspect.** A Contribution to the Settlement of Anglo-American Relations During and After the Great War. By SHANE LESLIE. New York: Charles Scribner's Sons. \$1.25.

The reception given the ten papers in this volume will of course be largely influenced by the political predilections of their readers. In the correspondence columns of AMERICA for December 29, "J. C. W.," it will be remembered, expressed his opinion of one of the book's characteristics, and since almost every question now bearing on Ireland may well be termed "burning," Mr. Leslie's book can hardly be called a fire-extinguisher. In the opening chapter on "America's Family Ghost," there is a good review of Ireland's share in developing this country and in determining our policies, and in "The Centenary of John Mitchell" the author calls attention to the high literary value of that patriot's writings, the following description of the Irish famine's effects being quoted as an example of his power:

Go where you would, in the heart of the town or in the suburb, on the mountain side, on the level plain, there was the stillness and heavy pall-like feel of the chamber of death. You stood in the presence of a dread, silent, vast dissolution. An unseen ruin was creeping around you. You saw no war of classes, no open janissary war of foreigners, no human agency of destruction. You could weep, but the rising curse died unspoken within your heart like a profanity. Human passion there was none, but inhuman and unearthly quiet. Children met you toiling heavily on stone heaps, but their burning eyes were senseless and their faces cramped and weazoned like old men. Gangs worked, but without a murmur or a whistle or a laugh, ghostly like voiceless shadows to the eye. Even womanhood had ceased to be womanly. The birds of the air caroled no more, and the crow and the raven dropped dead upon the wing.

In other chapters the author pays an affectionate tribute to the memory of his friend, Tom Kettle, gives a good account of St. Enda's school, contrasts Casement's character with Carson's, describes Parnell's career, and in the last two papers in the volume pictures the ebb and flow of the age-old war between the Celt and the Saxon, as it has been fought in the United States. Mr. Leslie's scintillating style makes "The Irish Issue" fascinating reading.  
W. D.

**A Book of Prefaces.** By H. L. MENCKEN. \$1.50. **Interpreters and Interpretations.** By CARL VAN VECHTEN. \$1.50. New York: Alfred A. Knopf.

The first of these books may be commended without reservations, to Hermione and her little group of serious thinkers, who since the *Masses* was suppressed by a cruel government, are forced to oscillate between the *New Republic* and the *Outlook*, in search of suitable mental pabulum. Mr. Mencken writes as Fothergill Finch talks, although with smaller regard for common-sense, and is plagued with the notion that sewage and slime, moral and physical, are really the most important things in life and literature. This is something of a pity, for the characterization, "brilliant," which some critics have applied to his work, is not wholly undeserved. Yet it is not "brilliant," but merely stupid, to label as "stupid" serious students who turn from Theodore Dreiser, as from a third-rate scribbler with a passion for the unlovely things of life. Nor is everyone in sympathy with the general purposes of the late Anthony Comstock, and of his successor, Mr. John S. Sumner, necessarily a dolt or a rogue.

Mr. Van Vechten remarks that a certain choreographic exhibition staged some years ago at the Manhattan Opera House

reminded at least one spectator of a Spanish omelet. His own book produces a not dissimilar effect. Still, from this rather bizarre volume, the reader may glean some curious facts. One, for instance, is that in moments of depression, Oscar Hammerstein goes back to his old trade and makes cigars; another, that Mrs. Siddons could reduce a whole roomful of people to tears by repeating in varying tones the single word "hippopotamus"; and the third, that a famous Russian bass once came to New York and announced that he could "spik Englishh." His complete vocabulary, which he had been assured would be ample in New York, was "I drink, you drink, he drinks, I love you." Later he added "I eat." Musical critics are reviewed by Mr. Van Vechten in a sober spirit of detachment, nearly akin to disdain. In manner, some are "exegetical, eupeptic, adynamic," and these are supplied with matter by "the eleven dull devils of dusty knowledge." Others deal in "soft sobbery," illustrating with irrelevant quotations from Rimbaud, Laforgue, Shelley, William Blake and Verlaine. Their work is applauded with delight by audiences of "silly maiden ladies in the Middle West," and perhaps in Manhattan, too, where dwell and thrive these masters of the throaty sob. Musical criticism, he thinks, has two functions. The first is "to provide a bad livelihood for the critic," and the second is to amuse the public. Mr. Van Vechten writes amusingly on small themes, and so perhaps, fulfils his own concept of the complete duty of the musical critic.

P. L. B.

**The Old Front Line.** \$1.00; **Gallipoli.** \$1.35. By JOHN MASEFIELD. New York: The Macmillan Co.

In the opinion of many discerning critics "Gallipoli" stood at the head of last year's war-books. A poet described in prose the Allies' disastrous attempt to take that peninsula from the Turks and produced a work of lasting literary value. Mr. Masefield's latest book on the war, "The Old Front Line," as is not surprising, by no means equals his earlier volume. For the most part it is a description of the Somme battle-line as it appears today, though the volume's pages are also full of striking pictures of what happened when the battle was raging. The author asserts that behind the allied lines was "by far the most terrible concentration of artillery ever known upon a battlefield," and to show the tremendous power of the munitions used, he tells of a mine-hole thirty-five yards deep and more than a hundred wide. Considering the variegated nationality of the British regiments in this war, the author's frequent references to "our race" grow tiresome.

Without question Mr. Masefield has a remarkable gift for describing terrains, battlefields, campaigns, maneuvers, etc., in such a way that they are unmistakably intelligible even to readers who are not soldiers. It may safely be stated that few of those who began "Gallipoli" left the book unfinished, and it may be as confidently asserted that every reader of the volume was given a picture of that disastrous campaign's sanguinary horrors and futile results that he will long remember. The reasons assigned for undertaking the Dardanelles expedition are interesting. They were:

(1) To break the link by which Turkey keeps her hold as a European Power. (2) To divert a large part of the Turkish army from operations against our Russian allies in the Caucasus and elsewhere. (3) To pass into Russia at a time when her northern ports were closed by ice the rifles and munitions of war of which her armies were in need. (4) To bring out of southern Russia the great stores of wheat lying there awaiting shipment. (5) If possible, to prevent by a successful deed of arms in the Near East, any new alliance against us among the Balkan people.

With the exception, perhaps, of the second of the foregoing objects, the Gallipoli campaign was a complete failure, though the author in summing up its results finds a little comfort in the

fact that though the Allies' wounded and missing numbered about 115,000 men and their sick came to some 100,000 more, the Turks' losses were greater. There is many a page in this volume which rulers and statesmen should read thoughtfully whenever they are tempted to plunge their people into war: the description, for example, on page 50 of the attempted landing at "V Beach" when the Turks from a distance of only 200 yards or so, in broad daylight fired no less than 10,000 shots a minute pointblank into thirty boats crammed with men; or if that passage leaves our war-makers unmoved, let them read on page 97 the author's soul-harrowing description of a modern battle, and perhaps they will think again before opening hostilities. Mr. Masfield believes that the reason why the Gallipoli campaign ultimately failed was because the "High Direction" in England did not send fresh men and shells, for a final thrust would have dislodged the Turks. But the war as a whole had to be considered, so the army of occupation sadly obeyed the order to sail away from Gallipoli. Both volumes are well illustrated.

W. D.

**Mère Marie de Jésus.** Foundress of the Little Sisters of the Assumption, Nursing Sisters of the Poor in Their Own Homes. (Adapted from the French). Preface by His Eminence CARDINAL BOURNE, Archbishop of Westminster. With portraits and other illustrations. New York: Longmans, Green & Co. \$1.10.

Thoughtful Catholics who have often marveled at the number and variety of the Religious Congregations that sprang up in France during the last century will find fresh food for their admiration in this biography of Mère Marie de Jésus. Along with Père Etienne Pernet, the Assumptionist Father, she was the foundress of the Little Sisters of the Assumption, religious who devote themselves to helping the sick poor in their own homes, and by supplying prompt relief keep distressed families from breaking up. As the work of these Sisters is in harmony with today's strong movement to preserve the homes of the poor, if it can possibly be done, the volume should be of special interest to social workers.

Marie Antoinette Fage was a child of the poor herself, having been born at Paris of humble parents in 1824. Left an orphan early in life, she found two friends who brought her up and the year 1850 saw her earning her living as a dressmaker. Coming under the influence of the Dominican Sisters she joined a sodality of which the chief work was visiting the sick poor and that perhaps was the beginning of Mlle. Fage's vocation. Subsequently she took charge of an orphan asylum and it was while in that position in 1864 that she met Père Pernet, who had already started three pious women at the work of nursing the poor gratis. Mlle. Fage joined the group, was soon made their director by Père Pernet and the Little Sisters of the Assumption, we may say, were born. After steadfastly overcoming many difficulties and passing unscathed through the siege of Paris in 1870, the new Congregation began to thrive and spread. In 1874 Cardinal Guibert gave the Sisters his official recognition, they adopted a distinctive habit and "the little swallows of the garret," the affectionate name they received, became familiar sights in the streets of Paris as they made their way to the homes of the needy. In 1878 Mère Marie de Jésus with two of her original associates took her final and perpetual vows, and five years later she died, though not before she had the comfort of seeing her Congregation spreading rapidly in France and starting in England. In 1881 Pope Leo XIII issued an Apostolic Brief blessing the work of the Little Sisters and in 1911 Pope Pius X also gave their institute his approval. The Congregation has now spread into Ireland, Belgium, South America and the United States, and with two convents in New York the Little Sisters of the Assumption, through their free ministrations to

the sick, and with the help of the confraternities they have established, are doing excellent work for the city's Catholic poor.

W. D.

**The British Navy at War.** By W. MACNEILE DIXON. Boston: Houghton Mifflin Co.

**Britain in Arms.** By JULES DESTREE. Translated from the French by J. LEWIS MAY. New York: John Lane Co.

**Lord Northcliffe's War Book.** With Chapters on America at War. New York: George H. Doran Co.

To anyone interested in the present gigantic struggle, in which Americans are now so vitally engaged, all additional information which bears on the war has some new point of value. "The British Navy at War" answers quite emphatically the question, "What is the British navy doing?" The description of what the North Sea blockade really means cannot but win praise for the men who are drenched, "winter and summer, by wet and dreary mists, choked with oil-fuel smoke, slashed with icy spray, freezing and utterly miserable," yet ever faithful to their stern, unremitting duty. An account of all the ocean battles is given in detail, with the tragic death of Admiral Craddock, with whom Mrs. O'Shaughnessy's book on Mexico had made Americans familiar. The landing at Gallipoli is the most thrilling chapter in the volume, and it makes one realize that "though the attempt was, possibly, incredible madness, yet, viewed as an exploit, it was the most amazing feat of arms the world has ever seen."

"Britain in Arms" is a French version of the account of England's position in the war, which the Belgian author presented to Italy when he went there to take part in the movement which led that country to participate in the aims of the Allies. He modestly claims little originality for his book, which, he says, is merely a resumé of facts within the reach of anyone who reads the newspapers.

The scope of "Lord Northcliffe's War Book" is wide enough to embrace the deeds and the needs of the soldiers of all the allied nations. The directness, force, and vivacity of the alert journalist is evidenced in every line. The chief thing that strikes the non-combatant reader of Northcliffe's pages is the amazing ingenuity shown in the improvement and invention of all kinds of machinery and mechanical devices, which the war has developed. No need arises which is not almost immediately supplied, as if by magic, by some ingenious contrivance, which it would have taken years to make perfect in times of peace. The book is not one of those likely to survive the declaration of peace, but it is well worth reading at the present moment.

F. J. D.

**Platonism.** By PAUL ELMER MORE. Princeton, N. J.: Princeton University Press. \$1.75.

Mr. More's lectures on "Platonism" will interest the specialist, not the general reader. The latter would find the book too technical; and even the student of the history of philosophy may well be pardoned if he feels irritated from time to time at the author's lack of clearness. What, for instance, was the precise form which, in Mr. More's opinion, Socrates' "intellectual skepticism" assumed? The skepticism of Socrates, we are told, "meant to him an unwearied questioning of the solicitations of both the reason and the senses, and a continuous exercise of the will, being of all states of mind the rarest and the most difficult for a man in this world to maintain. Doubt was thus to Socrates the beginning both of philosophy and of morality." And yet only a page or two before we read: "But if the existence, even the predominance, of the doubting mood in Socrates cannot be overlooked, the quality of this skepticism

needs none the less to be sharply distinguished from what commonly passes under the name. The matter stands thus. Absolute suspension of judgment, however a man may profess it in words or strive to attain it in practice, is an impossibility." How shall we reconcile these statements? Was Socrates' skepticism universal or only partial; and if partial, to what extent? Again, what is the exact content of the "spiritual affirmation," which, according to the writer, was the second leading thesis of Socratic philosophy? These are but an illustration of the many questions that at once present themselves to the mind of the patient reader, and to which, it would seem, no definite and clear-cut answer is given in the chapters that follow.

However, there are points on which those who have read and re-read their Plato from cover to cover with a view to discovering his philosophical creed and how far it agrees with or differs from the teachings or the doubts of Socrates, are better qualified to pass judgment. By such students the present volume will doubtless be welcomed; for the author does not hesitate to differ radically from other interpreters of the mind of Plato. Unfortunately, though, Mr. More would have us all return to the philosophy of his idol; "to the truth, still potent and fresh and salutary, which Plato expounded in the troubled and doubting days of Greece—the truth which is in religion but is not bounded by religious dogma, and which needs no confirmation by miracle or inspired tradition." But surely the history of human thought has made it luminously clear that Platonism, even as understood by this ardent admirer, is a system of philosophy that can lead only into blind alleys. The realm of truth is not an unfurrowed, nor an uncharted sea; witness the conquests of the medieval schools. And in the firmament of revealed truth there is many a star to guide mankind in the quest: if the toilers labor in vain they must seek the cause of their failure in their own narrowness of vision. Eyes that are always riveted to the ground can detect only what is of the earth.

J. A. C.

**Bubbles and Other Poems.** By WILLOUGHBY WEAVING. New York: Longmans, Green & Co. \$1.50.

Though these poems come from the trenches, the martial note is by no means dominant in them. "Bugle-Call," and "The Passing of the Young Men" deal directly with the war and in memory of "a friend who had fallen for England" there are three good sonnets. "Gloria in Excelsis" and "The Niche" are medieval tales well told in blank verse. In the latter is this charming picture:

Now on the ninth day when the fearless dawn  
Left night her nurse, and like a wanton child  
Ran rosy-footed down the drifted snow,  
Till earth stirred drowsily from her white bed.

Most of Mr. Weaving's lyrics joyfully sing the praises of spring blossoms, flowing waters, and sweet birds, though there are deeper poems too, like those "To Fame" and "To Ideal Beauty." Such poems as "Eucharist" and "Cloud Days" show that the author is a believer, and in his love-songs there is no wantonness. None of his flights is very lofty but nearly all are well-sustained. These concluding lines of the "The Yellow-Breeched Philosopher" are a fair specimen of Mr. Weaving's manner:

• Little miners they, who delve  
Below the blossom's silken selve  
And something more than gold procure  
As precious as their well is pure,  
A wealth that is not sold or bought  
Nor nurses up no selfish thought,  
And being to them so valueless  
No usage has except to bless.

W. D.

## BOOKS AND AUTHORS

December's six best-sellers according to the *Bookman* were "The Major," Connor; "The Dwelling Place of Light," Churchill; "Extricating Obadiah," Lincoln; "Long Live the King," Rinehart; "Christine," Cholmondeley, and "Missing," Ward. They have all been noticed in AMERICA.—"The Wolf-Cub, a Novel of Spain" (Little, Brown, \$1.35), by Patrick and Terence Casey, has for a hero, Jacinto Quesada, a renowned *bandolero*. The plot of the story turns on his abduction of a beautiful Spanish maiden, but three valiant champions undertake her rescue. The tale is full of action and color.—"Cabin Fever" (Little, Brown, \$1.40), the title of a novel by B. M. Bower, is what Westerners call a certain malady of the mind. In the East it would perhaps be termed *ennui*. How Bud Moore and his wife Masie weathered a violent attack of the disease is the theme of the story, and it will interest those who like to read of adventurous outdoor life in the West.

The February 8 *Catholic Mind* contains Father Hull's excellent paper on "The Psychology of Medieval Persecutions." He cautions his readers to judge the Middle Ages "in the light of human nature," and well observes:

Humanity in the past did certain things which fill us with horror. But on the other hand we are doing things now which would have filled humanity in the past with equal horror. If to us medieval intolerance causes creeps down the back, surely the tolerance of modern times, with the indifferentism inseparably bound up with it, would also have caused creeps down the back of the medieval. The notion that the existence of God, the truth of Christianity and the teaching authority of the Church should be a matter of hesitation or doubts, would have made any average medieval turn in his grave. To him these truths were as clear as the sun at noonday; so much so that any man who called them into question must be either hopelessly insane or hopelessly wicked. . . . To the medieval mind the rectitude of faith and religion was if anything even more important than rectitude of morals, just because religion and faith were the foundations on which morality rested. Hence the avowed and aggressive heretic was regarded as no less dangerous to the community in general than the avowed and aggressive libertine. Therefore he must be handled drastically.

The number concludes with a continuation of Father Reville's list of novels for Catholic readers.

As handbooks of information on topics that are now current, "American Government" by Dr. Frank A. Magruder of Princeton, and "Community Civics" by R. O. Hughes, are highly useful. Neither contributes anything particularly new to the discussion of fundamental problems in government, nor indeed, would this be desirable in texts intended for high schools. Mr. Hughes, however, seems to overrate the capacity of the average student, when he suggests "Draw up a constitution for the United States, or for your State, or a charter for your community." It is tasks of this kind that make some aspects of modern education rather ridiculous. The high-school text on civics which is neither too abstruse or too sketchy, has not yet been written. The illustrations in the present volumes have been chosen with discernment, and both are well indexed.—Messrs. Watkins and Williams, instructors in public speaking at Knox College have edited "The Forum of Democracy," a collection of addresses on the war. An ebullition of patriotism, excusable if not laudable, is probably responsible for the inclusion of some rather prosy selections. That the editors do not lack a sense of humor, is a fact evinced by their choice of M. René Viviani to speak on "Our Heritage of Liberty." Judging this gentleman by his acts of record, he has not the slightest concept of what either Americans, or any other civilized peoples, understand by "liberty." The foregoing books are published by Allyn & Bacon.

If every father of his first little daughter should insist upon publishing all the incredibly clever things she says and does from her first to her ninth year the world could not contain the books that would be printed. The father of "Bettina Brown" (Dutton, \$0.75), who describes himself as "one of her subjects" relates as modestly perhaps as he can, the prattle of a bright child who is brought up in a household of grown people, and learns of course to talk as they do. Unfortunate Bettina "knows by heart the acts of Tom Sawyer and of Gulliver the traveler—not the Acts of the Apostles," "prays or not as she sees fit," asserts that when Christ "grew up He became a god," believes that "nature will take care of" her, calls her mother "Catherine" and her father "Bobby," and is condescending enough—the little prig!—to brighten the "incomplete" lives of some Sisters whose convent is on Riverside Drive, New York. What a pity flat-raised Bettina did not have a few brothers and sisters, a wiser father and an occasional spanking!—In "The Full Measure of Devotion" (Doubleday, \$0.50), a short story which first appeared in *McClure's*, Miss Dana Catlin tells with skill and feeling how an American father and mother received the news of their only son's death while fighting for France.

With the title "The Pope on Peace and War" (6d) the London Catholic Truth Society has published in a neat pamphlet a calendar of Papal documents, which is a guide to the pronouncements of the Pope on the European war, from September 8, 1914, to August 1, 1917, in the Holy Father's persevering efforts to restore peace to the world begun in the very first days of his Pontificate. Two penny pamphlets are "Saints for Soldiers," by Mrs. Armel O'Connor, and "Carry On," a word to those in active service by a Lieutenant, R.N.V.R. In the department of history are these also for a penny each: "Dont's for Students in Science and History," by G. S. Boulger; "Some Facts About Martin Luther," by A. H. Atteridge; "The Kulturkampf," by Humphrey Johnson; "St. Paul of the Cross," by F. M. Capes; "The Ursulines"; "The Sisters of Charity of St. Vincent de Paul"; "Catholic Orders and Anglican Orders," by Rev. Vincent Hornyold, S.J., and "The Three Mothers," by E. Nesbit. In the field of apologetics the following have been issued at the same price: "Personal Immortality," by the Rev. Dr. R. Downey; "The Resurrection," by Edward J. Sydes, S.J.; "God's Will and Suffering," by Dom Roger Hudleston, O.S.B.; "His Greetings," meditations for Easter-tide, by Mother St. Paul, and at 4d "God's Truth," four sermons by the Rev. H. Lucas, S.J.

Those who are interested in learning what the life of "A Russian Schoolboy" (Longmans, \$2.25) was like at the beginning of the nineteenth century are given a naive and picturesque account of his own early career by Serge Aksakoff, whom his translator, J. D. Duff, Fellow of Trinity College, Cambridge, calls a Russian stylist of "inimitable purity and simplicity." When the author was sent to a government boarding-school at the age of nine, both he and his mother felt so much the pain of separation that they both fell ill, consequently little Serge had to be brought home for another year. On his return to school he devoted himself almost exclusively to studying Russian and French, private theatricals and butterfly-collecting. The little joys and pleasures of the simple country life he led at home during vacations are all vividly described, and the volume ends with an excellent account of the author's success as a collector of butterflies.

The December number of *Studies* will reward its readers well. The editor opens with a paper on "The Pope and Peace," in which he reviews the relations between the Pope and the European Powers, and then shows that now "the two greatest of international forces—the Papacy and Labor—have raised

their voices above the roar of battle, and the clash of economic interests in a moving appeal for peace—and for peace on a democratic basis." In "A Preface to Gibbon," Hilaire Belloc again proves how amazingly unhistorical and uncritical that pompous author could be, for he actually took at second hand from the now discredited Mosheim an absurd account of the growth of episcopacy in the Church and makes no mention whatever of the cultus of the Holy Eucharist. Professor Rahilly has an excellent article on "The Significance of Suarez," Charles Baussan gives a satisfying sketch of the character and career of that staunch Catholic strategist, "General De Castelnau," Father O'Neil writes on "The Centenary of Kosciusko," there are several valuable papers on economic, social and educational subjects, and among the poems in the number are these stanzas by H. E. G. Rope, "To an Imperialist":

Oh happy you, who can believe  
In our imperial destiny,  
Who see the doom of slavery,  
Where'er our ships the waters cleave;  
Oh happy in your faith; but I  
Hear Erin's deep and bitter cry.

You tell of freedom's triumph new  
(They strive this day in Montreal  
For nation, language, faith and all  
That men hold dearest) Happy you!  
But I hear ringing in the gale  
The living wrong of Innisfail.

You tell of foison that shall be  
The goods of body, mind and soul  
(The myriad fires of Moloch roll  
Before his throne of industry);  
But I hear, still uncomfortable,  
The keen of Rachel for her dead.

#### BOOKS RECEIVED

- The America Press, New York:**  
Dreams and Faces, an Anthology of Catholic Poets. Selected and Edited by Joyce Kilmer. Bound in Croftleather. \$1.60.
- The Century Co., New York:**  
Comrades. By Mary Dillon. \$1.40.
- Doubleday, Page & Co., Garden City, N. Y.:**  
The Kentucky Warbler. By James Lane Allen. \$1.25.
- E. P. Dutton & Co., New York:**  
To Arms! (La Veillée des Armes), an Impression of the Spirit of France. Authorized Translation from the French of Marcelle Tinayre. By Lucy H. Humphrey. With a Preface by John H. Finley. \$1.50.  
Bettina Brown, a Little Child. By One of Her Subjects. \$0.75.  
Marching on Tanga. (With General Smuts in East Africa.) By Francis Brett Young. With Illustrations and Map. \$1.50. Everyman's Library.  
A Short History of France. By Victor Duruy. Two Vols. \$2.00. Ancient Law. By Sir Henry James Sumner Maine, K. C. S. I. \$1.00.
- Hodder and Stoughton, London:**  
The Great Crime and Its Moral. By J. Selden Willmore. 6s.
- The Irish Publishing Co., P. O. Box 1313, New York:**  
Ireland's Case. By Seumas McManus. \$1.10.
- The Jewish Publication Society of America, Philadelphia:**  
The Breakfast of the Birds and Other Stories. From the Hebrew of Judah Steinberg. By Emily Solis-Cohen, Jr. With Four Illustrations in Colors.
- P. J. Kenedy & Sons, New York:**  
College of Mount Saint Vincent, a Famous Convent School. By Marion J. Brunowe. A New Edition with Supplementary Chapters by Anna C. Browne. \$1.00.
- Alfred A. Knopf, New York:**  
The Willy-Nicky Correspondence. Being the Secret and Intimate Telegrams Exchanged between the Kaiser and the Tsar. By Herman Bernstein. With a Foreword by Theodore Roosevelt. \$1.00. Ezra Pound, His Metric and Poetry.
- John Lane Company, New York:**  
Songs of the Celtic Past. By Norreys Jephson O'Connor. \$1.25.
- Longmans, Green & Co., New York:**  
The Soul of Lee. By One of His Soldiers. Randolph H. McKim. \$1.50.  
The Book of the Craft of Dying, and Other Early English Tracts Concerning Death. Edited by Frances M. M. Comper. \$2.00. The Bubble and Other Poems. By Willoughby Weaving. \$1.50. The Conversion of Europe. By Charles Henry Robinson, D.D. \$6.00. Divine Faith. By Father Peter Finlay, S.J., Professor of Catholic Theology, National University of Ireland. \$1.50.
- A. C. McClurg & Co., Chicago:**  
Diary of a French Army Chaplain. By Abbé Félix Klein, American Hospital, Neuilly, Paris. Translated from "La Guerre vue d'une Ambulance." By M. Harriet M. Capes. \$1.25.
- G. P. Putnam's Sons, New York:**  
Eastern Red. By Helen Huntington. \$1.50.
- Plon-Nourrit et Cie, Paris:**  
Impressions de Guerre de Prêtres Soldats Recueillies par Léonce de Grandmaison. 2 Toms.
- The Stratford Company, Boston:**  
The Riddles of Hamlet and the Newest Answers. By Simon Augustine Blackmore, S.J., A.M., Litt. D. \$2.00.
- University of California Press, Berkeley:**  
The Formation of the State of Oklahoma (1803-1906). By Roy Gittinger, Ph.D., Professor of English History and Dean of Undergraduates in the University of Oklahoma. \$2.00.

## EDUCATION

### The War and the Schools

**W**HAT is the war doing to the schools of America? How are they affected by the great world conflict?

In the proverbial ten words of a short answer, this can be said: The war is cutting our schools down, and bracing them up. In the branches of higher education, enrolment has been appreciably affected by the war; and in the secondary schools there has come a genuine waking up on the score of lax methods of physical training, character-building, waste of time and supplies; and of course there has been throughout a marked stirring of the patriotic spirit.

#### REDUCED ATTENDANCE

**A**S for the colleges, it was unavoidable that enrolment should be cut into by the war, for immense numbers of young men have been called from them to go into the ranks. This was expected; and yet, as much as it was expected from the beginning, it is only now, after war affairs have run on for a few months, that it is seen what a severe check American higher education has been given. The story is the same whether we look east or west, greatly reduced enrolments, heavy financial problems made the heavier by curtailed income, and much uncertainty concerning the future. A statistician gives us these figures: In something like sixty representative colleges and universities there were last year over 120,000 students; this year there are scarcely 100,000. In the autumn of 1916 31,000 students entered these institutions; in the fall of 1917 only 28,000. This is a heavy decrease; and it makes the problems of our educators very complex and trying, indeed, for expenses, unfortunately, do not decrease at all in proportion to losses. The fuel question alone proves this. Heating plants must be kept going. The shortening of terms, the lengthening of the Christmas holidays and the closing of certain buildings or parts of buildings, are helps; but they do not solve the problem, by any means.

This shortening of terms is being tried both in the higher and the secondary institutions; and in some cities it has even been proposed to close the public schools for a whole month or even longer during the severe cold weather. On the other hand, many communities have given no approval to this idea, thinking it best, on the contrary, to crowd in all the time possible in the winter months, so that the spring and summer labor needs may all the more readily be met later on with an early closing of the schools.

#### FORGETTING THE FUTURE

**M**R. BAKER, the Secretary of War, recently issued a protest against the reduction of school enrolment and deplored the leaving of school by students who had not been drafted. He pointed out especially the great need the Government will have as the war goes on of young men who have taken special courses in science. And in that plea the Secretary voiced the sentiments of scores of our educational leaders. The Massachusetts Commissioner of Education, for instance, in publishing a letter on the subject, said:

Wherever there is any doubt as to whether the youth should attend school, or go to work, let his future have the benefit of the doubt, and the investment be made for years afterward rather than for the immediate present. From the experience of Europe we should learn that now, more than ever, education in America should not be curtailed, but rather extended and taken the more seriously. To keep the youth in school, and to keep the schools at the highest possible standard of efficiency are the best assurance of this generation to the safety of the democracy of the next.

A second glance at the figures given above will show that not only have the men actually engaged in their college career gone out by the thousands, but also thousands of high-school boys and others preparing for their university work. While this speaks

eloquently for the patriotic spirit of our youth, it shows poor foresight. A decrease in freshmen was to be expected; and it was to be expected that our lads of eighteen and nineteen would find it hard to stay at home when their big brothers were going to the war. But the many appeals made by educators through the press, and by pastors from the pulpit, were looked to to check most of that premature adventuring. Yet it was all remarkably ineffective.

#### ECONOMIC PRESSURE OR PATRIOTISM?

**B**UT, argues someone, perhaps they had to go to work: these are hard times, with living at such a cost; and so on. There are facts, however, which seem to prove that it is not at all an economic crisis that has driven our young men out of school. If it were, it is reasonable to suppose that it would have had the same effect on our young women, especially in view of the lucrative openings found for women just now in various branches of activity. But the same figures which show a drop of eighteen per cent in the enrolment, and of ten per cent in the number of freshmen, at men's colleges or coeducational institutions, show also that the attendance at women's colleges has increased almost twenty-five per cent. If hard times are keeping the boys out of school, the girls' schools should be the first to show the effect; for it is proverbial that, in a choice between the boys and girls of the family, as to who shall go to school and who stay home, or go to work, the boy is favored and kept at school or college, no matter what the sacrifice. In other words, higher education for the boy is, nine cases out of ten, considered a practical necessity; and for the girl a mere accomplishment. The conclusion must be that the falling off in attendance is due to a patriotic impulse.

When it comes to the matter of economic pressure and hard times, it must be said that the schools are the chief sufferers. There is the fuel problem, for instance, already mentioned. That is but one item. All the running expenses of schools and colleges have been increased by leaps and bounds. The wages of janitors and other help have gone up. Supplies, particularly those used in laboratories, cost twice as much as formerly, while even the simple things like paper and pencils are now so costly that, in the public schools in Minneapolis, for instance, a complete new system of distribution has become a necessity. Text-books again show a heavy increase. All this is but added to the initial loss suffered in the falling off of attendance, a loss which, as one authority has figured, has already mounted to the four-million mark.

#### THE SEMINARIES

**T**HESE figures relate to high schools, State universities, Catholic and non-Catholic universities and colleges, such institutions as Harvard, Princeton, Yale and the general run of educational foundations. But while speaking of them, it will be interesting also to note the effect of the war on the seminaries throughout the country. They have suffered heavily; even more heavily than the lay schools. From twenty to twenty-five per cent decrease in attendance is given as the loss at the scholastic houses located at Brookland, in affiliation with the Catholic University; and the novitiates of the Orders in other parts of the country have fared no better. The Commissariat of the Holy Land, at Brookland, is said to have lost fifty per cent of its regular attendance. The Protestant theological institutions are as badly off. In fact, from forty to fifty per cent is their loss, conservatively figured. The *Boston Transcript* is authority for the statement that "Instead of the 4,500 young men who usually enter Protestant seminaries each autumn, this (1917) autumn's enrolment will not exceed 2,500, perhaps not equal that in number."

This is the debit side of the ledger: loss of attendance, cutting of income, greatly increased cost of maintenance. The reckoning of what our schools are gaining by the war, and of how they are meeting its problems, will be treated in another paper.

CHARLES PHILLIPS.

## SOCIOLOGY

## The Great Divide

IT is not remarkable that the minds of all good men are in agreement as to the desirability of realizing social justice. Nor is it very remarkable that many good men agree on the efficacy of various proposed remedies, such as a living wage, reasonable hours of employment, healthful environment, for the evident social unrest. The human reason, when confronted by the facts of modern industrialism, will at once accept these remedies as just and necessary. So, too, every good man recognizes the viciousness of commercialism, that disease of capitalism which substitutes "large returns" as the ideal of the use of capital, instead of the welfare and happiness of mankind.

## THE EVIL AND THE REMEDY

THAT economic slavery is evil, and that a living wage, reasonable employment, and decent surroundings are obviously good things, is patent. Herein lies a great danger. The man-in-the-street is too prone to accept a description of conditions and a promise of correction, as an earnest of the ability to effect the desired change. Listen to the comments following a passionate soapbox-denunciation of "malefactors of great wealth," of the increasing cost of living, and of the sufferings of the "teeming millions." "Who is that fellow speaking? He knows what he is talking about. A Socialist? Well what do you think of that." But what about the remedy for the conditions outlined by the Socialist? That is another question. Unfortunately the man-in-the-street argues that if the Socialist knows one-half the truth he must, necessarily, know the other half. If the man-in-the-street would only stop to think, he would see that the reason he was convinced was because the stranger on the soapbox had told him of conditions he already knew about and personally felt.

What about the remedy for the great social injustices? For the Catholic this second half of the truth is all-important. He and the Socialist are at the place where the road divides. But he is not walking along an unmarked path. There is a signpost in front of him. It has two arms, one reads "To Socialism," the other, "To Christian Cooperation." For the sake of argument, let us say that the Church and Socialism have the same economic objective, the material welfare of mankind. Yet we find that the Church condemns Socialism, and that Socialism condemns the Church. For a Catholic there is no other course than to follow the signpost which our great Pontiffs have placed along the economic highway to social justice and peace. The Christian nations of the world are now fast approaching the point where the road divides. Which way will they take? Socialism or Christian cooperation?

## HOW CAN THE REMEDY BE FOUND?

MEN are dependent on one another. Individuals and nations cannot continue to exist without one another's help. How can that help be obtained? Socialism answers let the public own the "means of production," meaning all land and the material used in production. Who will administer this vast property, arrange work and position, fix wage-scales, whether in money or its equivalent, distribute supplies? As every human organization must work through human agents, we would find with us again, our old friends, the politicians, with our lives, our jobs, our property, and our food supply absolutely under their control. A glance at some of the politicians, from the days of Pontius Pilate to those of Carranza, makes one hesitate before he throws into the social "pot" a perfectly good, hard-worked farm, with barns and wagons and farm implements, especially if one has a wife and children who tomorrow will ask for their usual supply of food and clothes. Of course the wife and children need not ask the father for these things, but can go direct to the politicians; the man need not have a regular family at all.

## FACTORS OF PRODUCTION

THERE are three factors of production—labor, land, and capital. The Socialist would entirely eliminate capitalism, but this elimination would be one in name only. For example, food must be supplied to support the workers, during the process of producing a new crop; these supplies must be held over from previous crops; the State would be the absolute capitalist. But the great snare of Socialism is in calling property, whether land or otherwise, the "means of production." Without labor, property would disappear beneath the dust and the moss. Labor, land, and capital are, all three, indispensable to production. Whoever can concentrate and control capital or labor or property, can dominate the whole field of production. Just at present, capital rules supreme; but labor leaders are seeking so to unionize the workers as to control the labor market and thus to bargain with capital on even footing. Labor, without the help of capital and land, would starve to death. The socialized State, by absorbing all capital and land would effectively control labor. Therefore the Socialistic doctrine of public ownership of the "means of production" implies the public ownership of labor.

## CHRISTIAN COOPERATION

CHRISTIAN cooperation, on the other hand, teaches that a man's labor, and the fruit of that labor, belong to himself, as do also his land and his money. If a man who has only money wishes to build a house or a factory, he must pay rent, purchase-price, or the equivalent, to another man for the use of the necessary land. Furthermore, he must pay to other men agreed wages for working with the land and material he supplies. There is no reason why a man should not give his labor, money or land; his money for labor or land; or his land for labor or money. There is nothing wrong in working, owning land, and having capital, all at the same time. In fact this last is the normal and safest condition of life.

There is nothing inherently wrong in the possession of millions of dollars. The great danger is in its use. Christian cooperation teaches that all labor, land and capital may be used for individual profit, letting our profit be in proportion to the service rendered and not increased by the other man's necessity. For example, "a fair wage for a fair day's work" is Pope Leo's measure of a workman's service. A workman and his family cannot live through a day, unless he is given a wage large enough to at least meet that day's expenses. Then provision must be made for sickness, the "rainy day," and old age. A "fair wage" includes all these. Christian cooperation teaches that there is an obligation upon us to help one another in our necessity. If one man's land contained the only available supply of coal, surely he could not refuse it to his neighbors; but he should nevertheless be compensated properly for it. Because it has become a public utility is no reason why the State should rush in and confiscate the land. Neither is there any reason why the State should take over ownership where the public use can be satisfied by proper regulation. Public ownership is justified only when the State is unable to secure the cooperation of labor, land and capital by regulation. But it should not be used as a means of avoiding the problems of regulation.

## STATE REGULATION AND SOCIALISM

THE war has brought about changes among the nations which have been held by some observers to be the adoption of Socialistic doctrines. This view is absolutely incorrect. On the contrary, the changes noted are clearly consistent with Christian cooperation. In the first place, the State can justly requisition the service and property of its citizens for its own preservation. A good example of this is taxation. Secondly, even in times of peace, the State has the duty as well as the right to take over the control of any industry of public utility, which otherwise cannot or will not provide adequate service.

No greater mistake can be made than to attribute the successful concentration of the energies of the various nations at war, to the adoption of Socialistic principles. This confusion and ignorance while pinning unmerited decorations on the Socialists, is preparing the way for an ardent Socialist drive. The nations will soon reach the place where the road divides. The one road ends in slavery and despair, the other in liberty and peace. Socialism or Christian cooperation: which will it be?

ROBERT E. SHORTALL.

## NOTE AND COMMENT

### The Delayed Paper

THE following explanation offered by an Eastern paper to its readers for the unavoidable delay of its issues will be of equal interest to the readers of AMERICA, since all publications are experiencing the same difficulties:

It lies not with the publications themselves, for they are mailed at the usual time, nor with the postal authorities, but with the railways, whose transportation facilities have been very largely taken over temporarily to relieve the coal shortage which is still a grave menace to the health and life of multitudes. To meet the imperative need of giving coal the right of way until the fuel famine was relieved, hundreds of passenger and other trains were taken off by the transportation companies, and the mails, all except first-class matter, became congested at the starting-point. Every Eastern publication has suffered from this delay in the same degree. The trouble is not only unfortunate but wholly unprecedented.

The paper concludes by requesting all its readers to "Wait at least a few days before complaining," and expresses the hope that regular deliveries will soon again be made as usual.

### "Somewhere the Sun is Shining"

WHILE the mercury in the thermometer had for weeks slightly fluctuated about the zero mark, and pipes were bursting in the rooms and cellars, and coal was a commodity no longer purchasable for either love or money, it was highly comforting to chance upon the following leading editorial in the *Southern Cross*, whose Christmas issue had just reached us from the Argentine Republic:

The dog-days have come early this year, and the streets and houses of the city are so many Turkish baths. The suffocating heat reached its culminating point on Wednesday afternoon (December 19). The meteorological signals are pointing to a roasting January and February, abnormal consumption of beer, *coup-de-chaud* and other characteristics of a torrid Argentine summer.

The editor philosophically seeks relief from these depressing thoughts by alluding to the deep snow in Flanders and the extreme cold along the upper Piave, and ends with the wise reflection: "There are worse things than heat and cold."

### Appeal of Cardinal Gibbons to Catholic Schools

THE following patriotic call to the teachers and pupils of the parochial schools in America, urging them to rally to the support of the American Red Cross, was recently issued by his Eminence, Cardinal Gibbons:

The President of our beloved country, who is also the President of the Red Cross, has issued a call for all schools of whatever kind to become auxiliaries of the Red Cross, and each pupil in each school a Junior Member of the Red Cross. His desire is not only to add the efforts of all the children to the work of the Red Cross in sustaining the fighting forces of the nation, but to teach by practice to the children those lessons of unselfish love and service which must be part of the education of every child if this republic is to endure as a Christian nation, and remain the haven of freedom. In this time of peril our country needs the services of the children as well as the adults; and in the days to come

she will need still more the clear heads, the honest hearts and strong and steady hands of men and women who today are school children. Therefore I ask, and urge, that each of you make full response to the call of our President, and that each school become a Red Cross Auxiliary, thus making every pupil a Junior Member. It is a privilege, no less than a duty, for the children to help bear the burden of the momentous hours of America's trial, and in the days of her gratitude for final victory, to rejoice that they have helped to preserve her as the home of Liberty.

The plan proposed by the manager of the Junior Membership Enrolment, Willoughby G. Walling, is to have every school in the country, parochial, public and private, become a Red Cross Auxiliary, and every pupil in all these schools a Junior Member.

### Father Gannon's Death

ACCORDING to a dispatch sent to the United Press and dated Rome, January 30, the Rev. Thomas J. Gannon, the well-known American Jesuit, is dead. He was born in Cambridge, Mass., sixty-four years ago, received his education at Boston College, entered the Society of Jesus in 1872 and, after making at Frederick and Woodstock the Jesuit's usual studies, having taught literature at Holy Cross College and logic and metaphysics at Boston College and Woodstock, he was appointed Rector of Fordham College in 1891, and held that office till 1896, when he became secretary to the Provincial of the Maryland-New York Province, a post he filled till he himself was made Provincial, in 1901. On retiring from that office, in 1906, Father Gannon joined the Mission Band for a year and then became Instructor of Tertians at St. Andrew's Novitiate, Poughkeepsie, N. Y., and there he stayed until his religious brethren chose him as a delegate to the General Congregation, which on February 11, 1915, elected Very Rev. Father Wlodimir Ledochowski, General of the Society. The same Congregation formed the American Provinces into an Assistancy and Father Gannon was elected the American Assistant, being the first to hold that high office. Soon after Italy entered the war Father Ledochowski and his curia went to Zizers, Switzerland, to live, and it was there that Father Gannon died.

### A New National Catholic War Council

OFFICIAL announcement is made that complete centralization of all our Catholic war-activities is now an accomplished fact. The result is a new National Catholic War Council, organized by the Archbishops of the United States, after consultation with the Ordinaries of every diocese. The entire authority of the Board of Archbishops is delegated by them to an Administrative Committee, consisting of Bishop Muldoon, as chairman, Bishop Schrembs, Bishop Hayes and Bishop Russell, with Very Rev. John Fenlon, as secretary. Aided by the Ordinaries of the various dioceses this central committee is henceforth to direct and control all Catholic war-activities. Both the Knights of Columbus and the old National War Council have heartily agreed that all funds collected by them be placed under the control and direction of this same committee. The complete organization of the National Catholic War Council embraces furthermore an Executive Committee, consisting of the four Bishops already mentioned and twelve other members, besides a General Committee to be composed of a lay and clerical delegate from each diocese, two representatives from each national Catholic organization, two representatives from the Federation of Catholic Societies, two from the Catholic Press Association, and such individual Catholics as the Committee may deem necessary. The official announcement says:

The National Catholic War Council, therefore, touches every diocese and every national Catholic agency. The hope is that through the diocesan committees and the national

societies every Catholic in the land will be interested and informed. It is the desire of the National Catholic War Council that not only in every diocese, but also in every parish in the country, a Catholic War Council Committee be established. The Committee of Administration endorses and approves most heartily the present drive for funds by the Knights of Columbus, and hopes that those sections in which the drive has not yet taken place will be as generous in responding to the call as have been those parts of the country where the drives have been completed. The Knights of Columbus have worked most assiduously and have most loyally offered their service and all the power of their great organization to the Church.

It is furthermore to be noted that all inquiries concerning chaplains in army or navy and all applications for chaplaincies are in future to be directed to Bishop Hayes. There are at present several vacancies, and if the chaplains' bill is accepted, allowing one chaplain for every twelve hundred soldiers, there will be an immediate demand for over 200 additional chaplains to fill out the Catholic quota. All other inquiries in regard to war activities are to be addressed to Rt. Rev. P. J. Muldoon, Chairman, Rockford, Illinois; or to Very Rev. John Fenlon, Catholic University, Washington, D. C.; or to Rev. John J. Burke, C.S.P., New York, N. Y. The Knights of Columbus, under direction of the Administrative Committee of Bishops, will carry on their work as before. Communications should be sent directly to their office, 734 Woodward Building, Washington, D. C.

#### A Model Christian Soldier

IN its press bulletin the Central Verein calls attention to the life of General de Sonis, as a source of religious and military inspiration at the present time when the true ideal of a Christian soldier and officer merits our serious consideration. His active life had been spent in strenuous warfare and the loss of a leg at Loigny caused him continual suffering and great difficulties in the performance of his important military duties. His home life is thus described:

In spite of his continual state of suffering, De Sonis would never relax the old regularity of his life. Rising every morning at five in summer and six in winter, he insisted on dressing himself alone, in spite of the difficulties caused by his mutilation. After his prayers and meditation, he used to go to the parish church of St. Germain, which was close to his house. "His recollection edified everybody," wrote the curé. "The good people who came to the daily Mass declared that the General's presence was a sermon in itself; and that when he went to Communion, though he could no longer kneel, his devout and respectful manner made every one strive to emulate his fervor." After Mass came work. . . . After two o'clock the General remained in his study, writing, studying, and giving lessons to his children. He rejoiced in his near neighborhood to the church, which enabled him to make his daily visit to the Blessed Sacrament. As he had been inscribed among the associates of the Perpetual Adoration, he never failed to present himself on the day fixed, which was Saturday from seven to eight in the morning, and there among the poorest people in the parish he occupied his place as adorer.

The life of General de Sonis was written by Mgr. Baunard, of Paris, and translated by Lady Herbert. A short sketch is to be published in a new pamphlet of the Central Verein's "Soldiers' and Sailors' Series."

#### An Advertising Campaign

IN describing the Knights of Columbus campaign in Chicago, which added more than half a million to the war fund, the *Caravel*, the official organ of the Knights of Columbus of Iowa, calls especial attention to the results of the advertising. Since the campaign was conducted in the interest of all the soldiers and all the sailors, an appeal was made to the general public as well as to the Catholics of the city and county. Hence two full-

page advertisements were carried in all the morning and afternoon papers.

Just what the value of these pages were to our campaign in the way of dollars cannot be told, of course. A line may be gotten when it is known that checks as high as \$500 were mailed to Treasurer McCormick with the coupon from these ads, while others brought sums as low as twenty-five cents. Thousands of dollars were mailed with these coupons. They attracted much attention, both because of their artistic effect and the appeal of their text. They gave class to the campaign.

It was probably due in no small degree to the placing of these advertisements that the appeal found a sympathetic response in the sanctums of the Chicago press. Strong editorials were printed in nearly every daily urging the public to contribute generously to the fund. Needless to say the Catholic papers did not fail to contribute their full share to the success of the campaign. "In the course of two weeks," adds the *Caravel*, "the press of Chicago gave to the campaign 120 news items with the words 'Knights of Columbus' or 'All Welcome' in every heading."

#### Retracts Repetition of Rumor Against the Pope

MR. F. C. WALCOTT, of the United States Food Administration, has written a manly apology for an erroneous statement made by him regarding the Pope, at a food conservation meeting held in New York. It implicated the Holy Father in the Italian disaster and held him responsible in a measure for the disruptive propaganda which preceded the defeat. Mr. Walcott explains that he had thoughtlessly repeated the false rumor without due verification. His letter, which follows, was addressed to Mr. Adrian Iselin, Chairman of the Committee of Catholic Laymen:

DEAR MR. ISELIN: I desire to confirm what I at once wrote to Monsignor Lavelle on the 18th instant, namely, that I much regret a statement I recently made in this city at a conference to consider food conservation. My statement attributed to the Pope a measure of responsibility for the Italian disaster and for the disruptive propaganda which had brought it about.

I repeated thoughtlessly and without previous reflection a rumor I had heard which I had not verified and which I am now convinced and believe was untrue. I have since read the categorical denial of Cardinal Gasparri, the Pope's Minister of Foreign Affairs, and the denial of Cardinal Bourne of London, and I have also read the statement recently made by Signor Orlando, the Prime Minister of Italy, in the Italian Chamber of Deputies, as follows:

"I deplore the accusations of a general character made by the Hon. Signor Pirolini against high ecclesiastical personages—accusations that tend to hurt the supreme spiritual authority—against priests and against the Catholic party."

"Such accusations are unjust and offensive because, as the public are aware, the Italian clergy, both high and low, have given noble and beautiful proofs of Italian sentiments and the great mass of the Catholics have known how to reconcile the dictates of faith with their duties toward their country."

I therefore feel that it is my duty to retract the statement I made in regard to the Pope, which I do without reserve, and I would like to correct the unfortunate and erroneous impression my remarks tended to create.

You may give this letter such publicity as your committee deems advisable to counteract the effect of my statement and its repetition by those who heard my remarks.

May I take this opportunity to express the appreciation of my colleagues and myself of the uniform and effective cooperation which the National Food Administration has received from our Catholic fellow-citizens and the Catholic clergy?

New York, January 29.

F. C. WALCOTT.

While it was to be regretted that a United States official should repeat rumors of such a nature without the most careful investigation and unquestionable evidence, the retraction is an *amende honorable* which leaves nothing to be desired, and does credit to the character of the man who made it.